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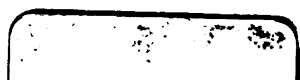
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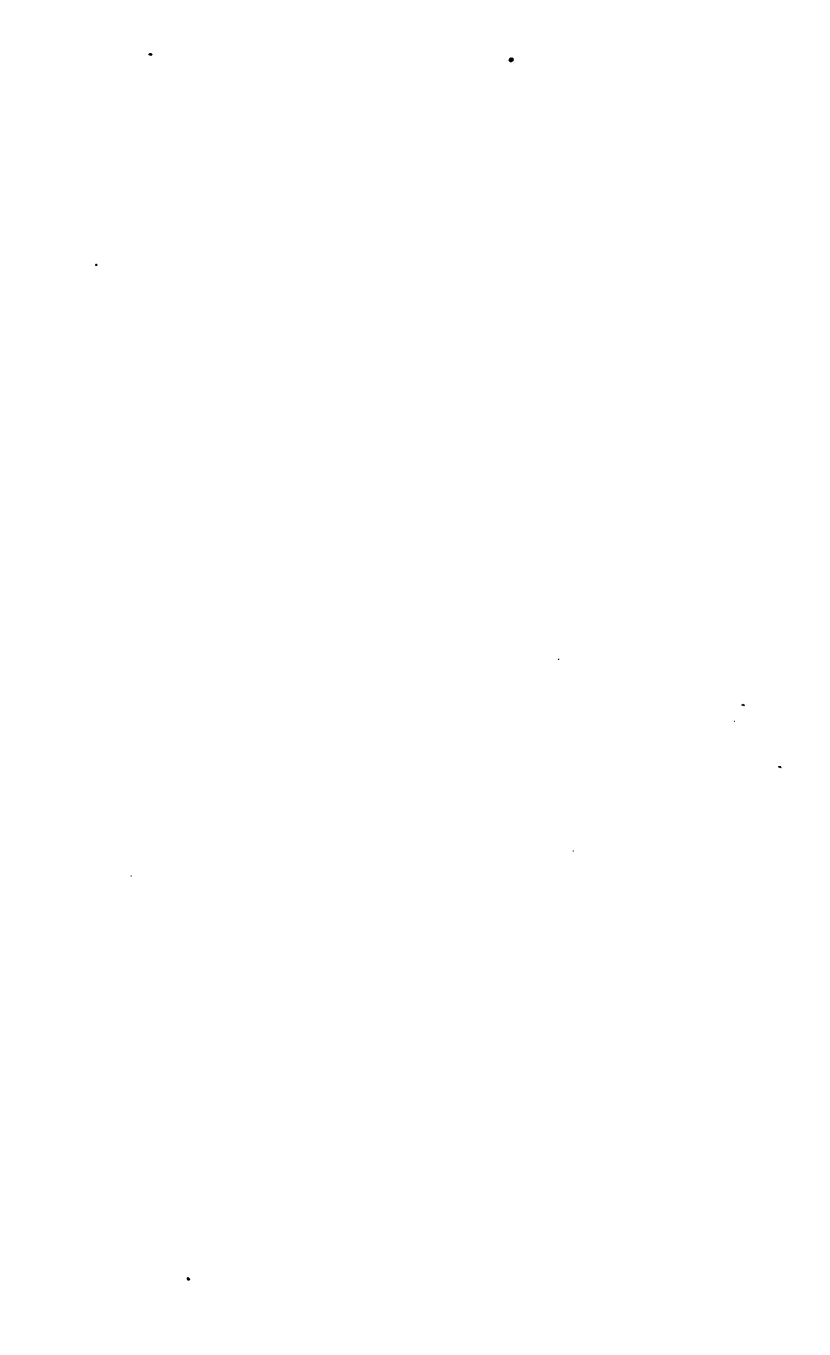
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21st year. No. 1-14 . 1866

22nd year. No. 1-14 1867







THE
LAST VIALS.

BY A CLERGYMAN.

VOL XXI.

"Rome is the Scarlet Mother, and all the Corrupt Churches of Protestantism are her Harlot Daughters."—REV. xvii.

"Is the Mother only to be punished, and are the Daughters to escape?"—LAST VIALS, FEB., 1866.

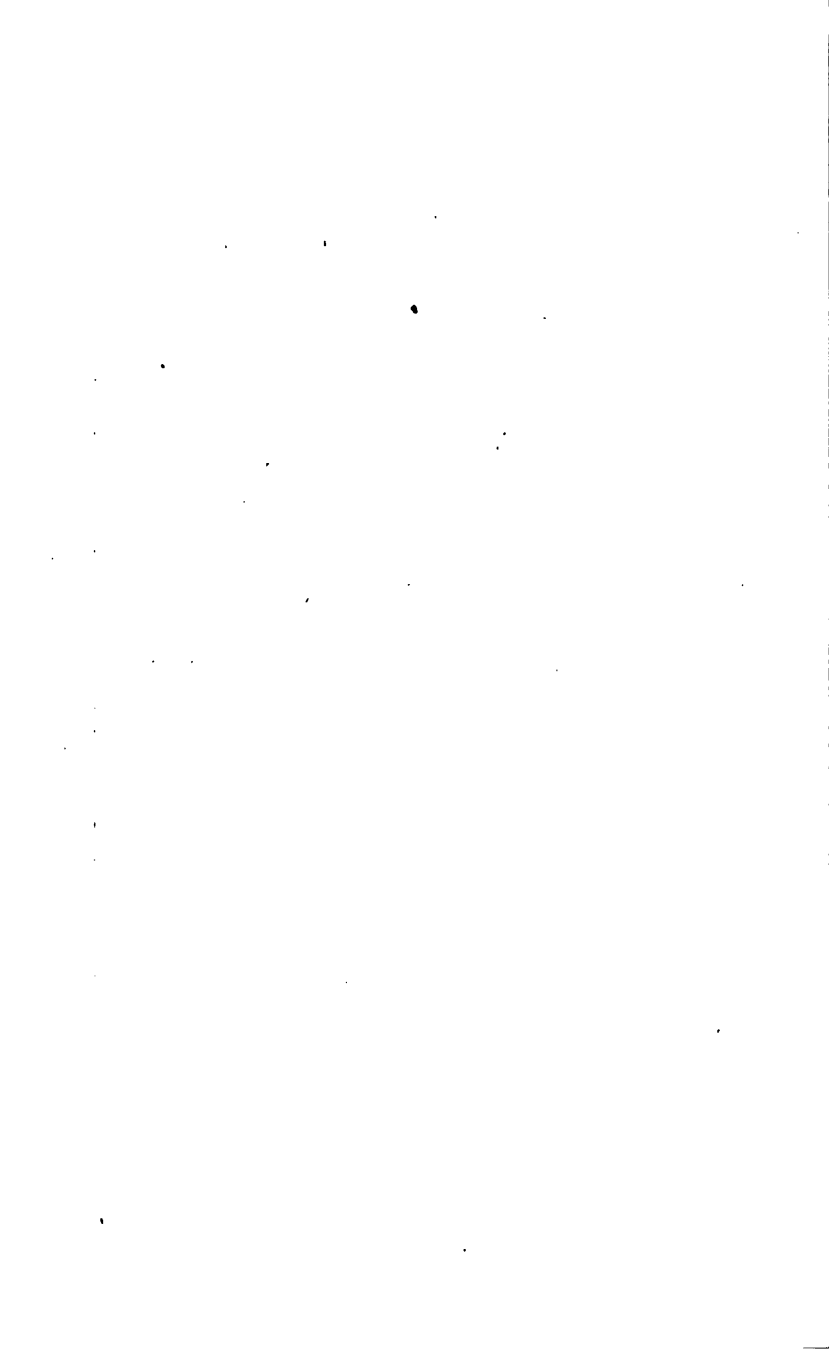


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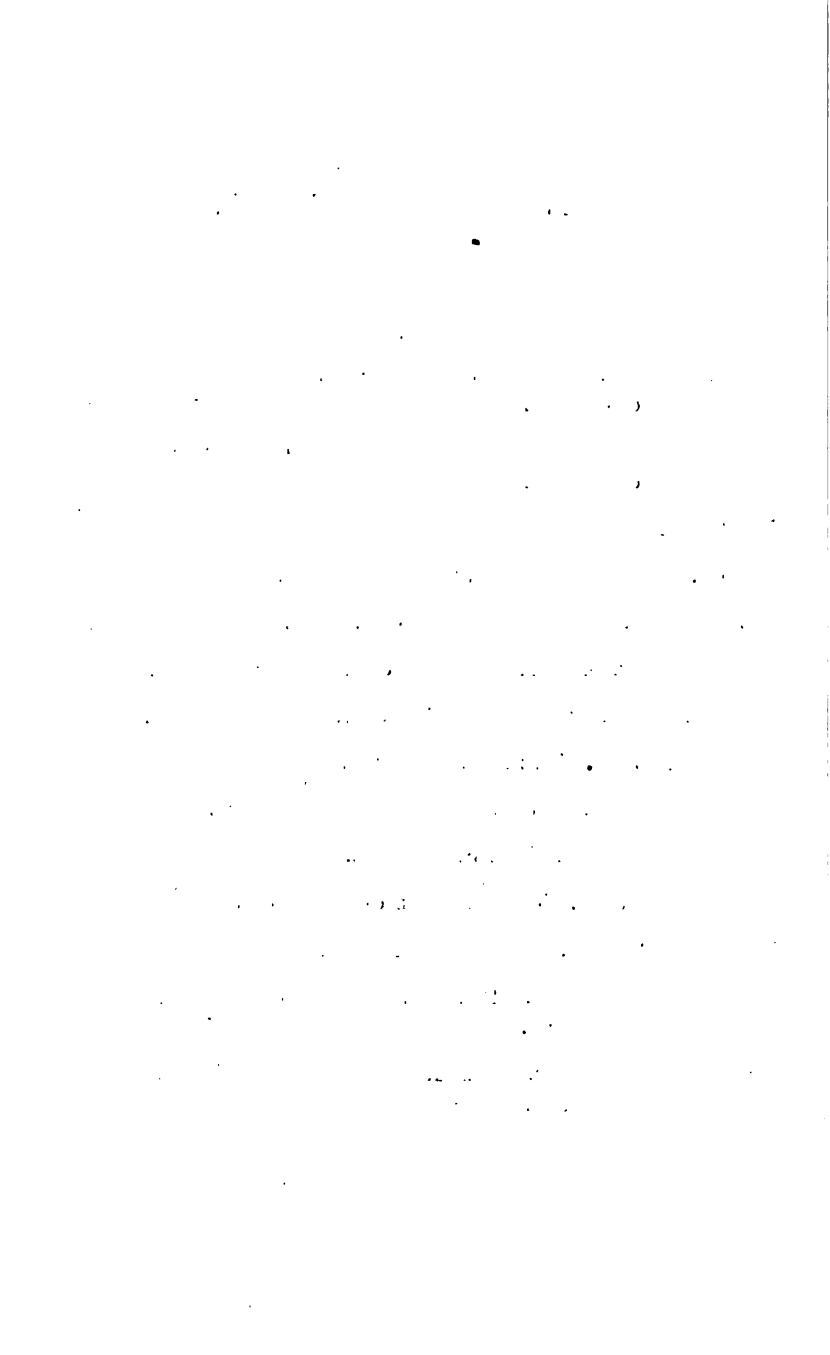
PRICE THREE SHILLINGS AND SIXPENCE.

Per. 1093. e. 59
21-22.



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THE LAST VIALS.

. REGISTERED FOR TRANSMISSION ABROAD.

THE PRESENT STATE OF AFFAIRS

(CONTINUED.)

ZECHARIAH, CHAPTER 1ST.

THE present state of affairs is no easy subject to deal with amidst so many conflicting rumours, and in such a labyrinth of political embarrassments. Yet one thing, and one alone, is clear—that no nation within the limits of the PROPHEPIC earth is, at this moment, perfectly settled, much less perfectly secure—or, rather there is no nation which is not in such a position that it might not at a day's notice be involved in war or revolution. The only settled thing is the universal dissettlement of nations; the only thing sure is that no nation can be sure of one day's peace. Like the forerunners of a tropical hurricane we see the little clouds flitting here and there “with the rapidity of birds”—while the air below and around us is as calm as death—the storm is high above our heads—when will it rush down?

If we move from north to south we find Russia at war in Central Asia, advancing to India as surely as the night is stealing on the day. Italy all but bankrupt, yet compelled to maintain her army at its utmost strength—and to prepare for an attack, sooner or later, on Venetia. Bankruptcy, if the army should be kept up much longer—tumult or revolution, inevitable, if the army shall be disbanded, or Venetia left permanently under Austria. We need not speak now of ROME or of the Pope—for that subject is before the

minds of all the world, and, besides, the time has not come for seeing it in all its outlines and dimensions. Look next to the east and west, and you will find ubiquitous Russia in Central Asia, and at the centre of Asiatic centres, SAMARCAND. India always ready for revolt, America full of confusion, and preparing for war. China in the furthest east, in a state of permanent rebellion—the remotest western nations of America always in a state of feud. As for Europe itself—every nation and country, except Holland and Portugal, is more or less embroiled either at home, or with its neighbours. Germany is seething like a cauldron; and Spain is always in confusion—as well it may, being the *masterpiece* of Palmerstonian statesmanship. What real good could come from such a source? In short “the whole earth sitteth still and is at rest,” and yet ALL is undermined by subterranean fires—and the subterranean smoke issues out through many a yawning chasm. Christendom has grown hard and dry—christianity, in man’s vile hands, and under his very feet, has been moulded into idolatry, or trampled into dust! And the weary earth opens her mouth to swallow up the IMPOSTOR and the IMPOSTURE. Man is the impostor and man’s christianity is the imposture, and both shall be swallowed up together. The thick smoke issuing through a thousand chasms, gives warning of the earthquake.

In the first chapter of Zechariah, we have the well-known vision of the many-coloured horses, which represent the manifold dealings of God with mankind. Mercy, judgement, and a combination of both. Those horses answered the man who stood among the trees—“We have walked to and fro through the earth; and, behold all the earth sitteth still, and is at rest.” So it may be answered at this day: still and quiet on the surface, though undermined and held in terrible suspense by subterranean fires. What followed when this answer had been returned? What followed when it was proclaimed that all the earth was at rest? The very next

word spoken was a prayer for JERUSALEM. "How long, O Lord, wilt thou not have mercy on Jerusalem, and on the cities of Judah." Then comes, without a moment's delay, a promise of mercy and restoration; and that promise was at once partially fulfilled. But no one doubts that the visions of Zechariah reached much further than to the Restoration from the Babylonish captivity. Zechariah, as we remarked long ago, is the prophet of TRANSITION. He dwells almost entirely on the short but momentous interval between the next return of the Jews, and the descent of the Lord upon the Mount of Olives. Zechariah is the prophet of TRANSITION, from the present state of Israel to their conversion at the Second Advent. He sees the whole earth at rest, and the next moment he hears the promise of Restoration. This will assuredly be the case whenever Israel may be restored. We shall first see the earth (apparently) at rest; and next we shall hear of some grand change in the position of JERUSALEM. Who can tell but that THIS may be the hour—and certainly the state of the world gives strength to this opinion—for the world is quiet on the surface, yet ready underneath for some terrible explosion. It is just in a position to allow Israel to return, and then to break out into confusion. How quiet, on the surface, is the earth at present! The French army reduced by 10,000 men out of a full million! Russia struggling on the brink of ruin, with internal difficulties, yet contriving to conquer Central Asia and to advance to India, at the same time. Italy growing in power and prosperity, yet on the verge of bankruptcy. America longing to fold her arms in peace, yet preparing for war. The Fenians put down under ineffable scorn, yet stronger than ever, and preparing for an outbreak in some unknown direction. An ambitious emperor renouncing all schemes of conquest, and converted in a moment into a kind of President of the Peace Society. Giving up Belgium, giving up the Rhine, reducing his army, reducing even his favourite naval establishments, yet keeping both

army and navy just as efficient as before! What an odd combination of apparent tranquility, and real, deep, unfathomable agitation. A calm on the surface, an earthquake shaking the bottom of the deep—a calm on the level of the horizon, a tempest in the heights of the atmosphere. All this strongly reminds us of Zechariah's vision; the whole earth at rest—and yet not at rest. The people of Israel brought once more under the mercies of God; and the "FOUR CARPENTERS" just preparing to frighten away "the Four Horns," and to deliver Israel and Judah. God grant that such may be the case at this day, and that the nominal quiet of the earth, with its intense though secret preparation, may be the prophetic prelude to the restoration of Israel, as well as to the utter dissolution of the all-infamous Turkish empire! How terrible is our guilt before God for having supported that infamous apostasy with all our might, in the Crimean war, while we left Christian Poland and Protestant Denmark to their fate, without raising one finger in their defence.

It is well known that the Emperor Napoleon promised to the Jews three years ago, that he would RESTORE them to their native land, in due time, requiring only that the choice of the fittest time should be left to his own decision. It is also confidently asserted that a numerous meeting was held in Paris last summer, on the subject of the Restoration of Israel; and that the meeting was presided over by the Emperor's cousin, Prince Napoleon. This would lead the most incredulous to suspect that the Restoration of the Jews may very soon become a real fact, and that the Emperor who restores them will become their champion and their patron. We may soon see the "Four Carpenters" arise to drive away "the Four Horns," which have scattered Judah; and especially the Turkish horn. Yet this is not the proper subject at this moment. We have not yet advanced so far. Before Turkey can be broken up, other events must transpire, though nothing need transpire before the removal of

the Church. Before Turkey falls its chief patron must be brought into check, otherwise we might have another holy war in defence of Turkish apostasy, as we had once in the Crimea. We may be assured that when the time has come, all our boasted power will not be able to save the apostate empire, or to keep back God's chosen people from their predestined country. We shall then have to pay the penalty for our two-fold crime—our patronage of Mahometanism, and our putting down both Christianity and the people of God under the feet of Mahometan infidels for nearly an hundred years.

Confining ourselves at present to the passing moment, we may perceive some strange things lying at our feet. We cannot advance a step further without taking them up to look at them, as a philosopher in his daily walks takes up the shells and pebbles which happen to lie on the pathway. An AMERICAN ENVOY has arrived in Paris on a mission so secret that no one can make it out, and the longer he remains the stranger the mystery becomes. Now there is always a French minister at Washington, and an American minister at Paris, and therefore no additional envoy was in the least required, unless in this one case—namely: if any negotiations were being carried on between France and America *so delicate* that they could not be entrusted to paper. In that case a special envoy would be absolutely necessary, in order to communicate with the French government by word of mouth. It is therefore very much to be suspected that some secret negotiation is now being carried on between America and France—something relative to England, Canada, and the FENIANS. At the same time, the two principal Fenians, the two heads of the entire conspiracy, are both of them in Paris, in the neighbourhood of the Tuileries and the Foreign Office. Can all this be accidental? Is our *best ally* likely to encourage the near approach of our bitterest enemies? Are secret messages sent from Washington to Paris on Mexican business which

has been for years before the world? Certainly not. There is something more in this than accident or Mexico.

Another suspicious feature in the present state of affairs is this:—The French journals have spoken loudly and boldly of the Mexican difficulty, and even said that General Schofield has been sent to Paris with something like a threatening message from the American government. Now, it is well known that the French government will not allow any journal whatsoever to circulate reports that are either alarming or derogatory. This is the general rule, yet in the present case it has been departed from. The journals have been permitted to say what they will concerning Mexico. This is unaccountable except upon one supposition. Suppose a secret transaction between France and the United States—suppose it to refer to England, Canada, and the FENIANS. In such a case anything would be permitted that would divert *our* attention from the secret negotiations, and give us a false idea of what is being carried on by the two governments. Mexico serves as a screen to conceal Canada and the Fenians, and therefore the French journals have been permitted to speak with so little reserve about General Schofield and Mexican affairs. We throw out this suggestion; time will soon lift up the veil.

A third remarkable feature is this. The French government has just given notice of its intention to rescind the treaty of EXTRADITION within six months. And not only this, but the reasons publicly assigned are, neither more nor less than a direct public charge of dishonesty and falsehood brought against this whole nation! France in an official manifesto, sets forth the honesty and loyalty of her own government; and then proceeds to contrast with this the duplicity, almost the *perfidy*, of England in the fulfillment of her stipulations. It is asserted that for twenty-two years we have in every case evaded our engagements. This is a serious charge—a national insult! But what is the motive?

Why this sudden and abrupt attack just at this moment ; when not a hint was given in the case of the Orsini conspirators, or in the recent case of Mazzini not two years ago ? Why so silent then, when there was so much reason for complaint ; and why so decisive now, when there is no trace of any additional provocation ? Is it not because the time has come ? Suppose we should be at war with America, France wishes to remain neutral, or perhaps the Emperor means to turn directly against us. Again—Suppose the Fenians to be sent forward into Canada as the advanced guard of an American army of invasion. Suppose the Fenians defeated and obliged to fly to save their heads. Or rather, suppose the Fenians to wish, *beforehand*, to provide a place of shelter in case of an emergency. In each and in all of these cases the abandonment of the extradition treaty is a manifest advantage. It provides in France, a place of shelter for the Fenians in an emergency, and at the same time our frequent violations of the treaty afford the Emperor a just excuse for remaining neutral, or for *doing worse*. The encouragement which this new measure will give to Fenianism, is evident at first sight. The two leading men are in Paris at present, perhaps in constant communication with the government ; and the whole FENIAN body is encouraged and invigorated by the knowledge that happen what may, they shall always be safe when once they have reached French territory, not only in Europe but in the French West Indies ! This will greatly increase their audacity and confidence, and strengthen their hands for mischief. For let it be remembered that Fenianism is not simply a political crime, in which case it could not have been affected by the treaty ; but it is also most likely to end in those civil offences which are comprehended in the treaty—murder, pillage, and incendiarism. The abandonment of the treaty of EXTRA-DITION is, therefore, a most singular and suspicious measure, and may be pronounced to be the most

singular, perhaps the most important, measure of the day.

And well have WE deserved both the blow and the reproof! The ominous attack and the withering reproach! Our conduct has been throughout both treacherous and cruel to a degree almost incredible. When the Emperor and Empress had escaped by a miracle from being blown to pieces, when twelve French subjects had been killed on the spot, not one expression of sympathy or regret was heard from this nation! Our whole sympathy was for the dastardly murderers, and the trial and acquittal of Bernard was a scene of frenzied iniquity which could hardly have been witnessed in the darkest ages of history. It can never be forgotten before God, and ought never to be forgotten before men. We can put to death 2,000 negroes for the murder of about a dozen Englishmen—we required in India fifty lives for *one*—yet Bernard was raised into a hero, and made his fortune, by aiding and abetting Orsini in a twelve-fold murder. Most justly has the French government abandoned the treaty, which we have studiously violated for the last twenty years; and still more justly has it published its manifesto, shewing up our breach of promise before all the world. And strange it is that while our leading journals can publish leading articles upon the price of oysters! they cannot spare one article to defend the nation from the charge of perfidy brought against it before all Europe. This is strange indeed. Do the ghosts of Bernard, or the murdered Frenchmen disturb their slumbers, and palsy their right hands?

The treaty of EXTRADITION being revoked, all conspirators, whether Fenian or otherwise, will find from henceforth shelter in France, or in every French colony, such as Martinique—or even on board of a French ship. Not political conspirators only—for that was the case before—but criminals guilty of murder or incendiarism. We cannot but think that the American general has been sent to Paris with some reference to

this revocation of the treaty. No doubt the American government may be free from blame as to General Schofield's mission; but we know that there is a very strong WAR-PARTY in America, quite willing to despatch a military agent to negotiate with the French government at Paris, and probably quite strong enough to make good all their engagements hereafter. General Schofield may probably be an agent of the war-party, if not of the American government itself.

Some conspiracy is brewing, we may almost feel certain. This is no libel or calumny directed against America. For the toleration in New York of an organized conspiracy against a friendly power—the sufferance more than granted to the Fenians—is in itself as criminal an act as a direct conspiracy. And this act has been undeniably brought home to the American government. And now we may add, that putting all things together, and comparing one thing with another, there seems to be mischief preparing against us on the other side of the Atlantic, and equally so IN PARIS! The Emperor is justified in a human sense, in doing all that lies in his power to break us down, for our conduct in the affair of Bernard was equal to an act of wilful murder—A CAPITAL FELONY—chargeable upon a nation! And there can be no doubt that the Fenians are more formidable than we foolishly imagine. Their numbers, their organization, their revenues—above all, their perseverance, are ominous of some well-concerted attack. It cannot be imagined that so vast a conspiracy can end in child's play. The conspirators are too much in earnest to be soon baffled or tired out; and as for the invasion of Ireland, it was only a military stratagem to divert our eyes from Canada, the real point of attack. Above all, and by far, the most formidable element of Fenianism is this—that it is in close connexion with a powerful war-party in America, of which it may be supposed it is only the instrument; and if once the Fenians begin an invasion, it will be a miracle indeed if the American army do not follow within a

month. The FENIANS have also their two ablest men residing in Paris, to carry on communications with the French government, day after day, and conspiracy after conspiracy! Stop them you cannot—and, like the three witches on the Scottish heath, Fenianism, America and France, will prepare between them a charm of powerful trouble! It is this visible connexion of FENIANISM with the French and American war-parties which makes it so important; while our public journals, looking at it in its simple unaided strength, very unwisely turn into ridicule what may soon prove to be most formidable. We cannot imagine so vast and ELABORATE a movement as that of Fenianism put out like a spark of fire, without first having kindled a conflagration.

The cruel oppression of Ireland for five hundred years, can never be atoned for by thirty years' of good government, still less so since that good government was not a willing deed, but *forced upon us* by the threatening attitude of O'Connell and of the Irish nation itself. Nor can the Orsini conspiracy ever be forgotten or forgiven; and we are accomplices in that conspiracy by our sympathy with the vile conspirators. We were guilty before Europe of a capital felony. It appears from the latest accounts, that, in the first place, General Schofield has, certainly, an important and SECRET mission of one kind or another, whatever it may be. His presence in Paris has produced manifest excitement, owing to the conviction that he has not been sent for nothing. But, as we said before, the Mexican affair is no secret, nor is it to be imagined that there can be the slightest necessity for an ambassador-extraordinary to convey to the French government a message which the American envoy at Paris could have conveyed equally well. There must be some secret scheme which could not have safely been committed to paper, and which is therefore carried on by word of mouth. It appears, also, secondly, that the FENIANS in America are more actively employed than ever, in every depart-

ment of military preparation; and that they are incessantly collecting arms, "materiel of war," and money. It appears that their principal officers are, almost without exception, not raw volunteers, but *veteran officers* of the American army; men thoroughly accustomed to hardship and danger, as well as to military service in the field. And, lastly, we must not pass by a singular manifesto published throughout Ireland by the Secret Committee of the Fenians in Dublin. That fierce document exhorts the people of Ireland to wait patiently "for the time of deliverance is fast approaching"—the favourable moment will soon arrive. And this manifesto then proceeds in the following ominous strain:—"There is a Power at hand for your country's salvation, and IT shall cast defiance into the teeth of your enemy." But what is meant by the "Power at hand." The Fenians can hardly mean to say that they themselves are at hand to themselves; and therefore the sentence just quoted, sounds very like a hint that there is some FOREIGN Power at hand, and ready to co-operate with a Fenian insurrection in Ireland, or a Fenian invasion of Canada. This dark hint is worthy of being dwelt upon. Still more may it be dwelt upon when we observe that all the efforts of the English government have proved thoroughly insufficient. In the midst of the prosecutions for high treason, the Fenian Committee is quietly sitting in Dublin, and issuing manifestoes more treasonable than ever, while in the provincial parts of Ireland men are seen drilling at night in defiance of the late prosecutions. Simultaneously with all this, the French government, suddenly, and without any visible cause, revokes the treaty of extradition, and thus enables itself to grant full shelter and protection to every Fenian who can once land on a French Island or get on board of a French ship. We may be too suspicious; but we cannot avoid thinking that there is a secret connexion between all these proceedings, in France, America, and Ireland. But it is only just to remark that the American govern-

ment itself may be as innocent as the "child unborn." And the designs of which we have spoken may have originated from the war-party in the United States.

Yet we must by no means overlook the fact that the President's speech is far from being so pacific as some persons pretend to think it. On the contrary it is highly the reverse. It first expressly states that we are acting unjustly towards America, and then advises Congress not to seek for REDRESS IMMEDIATELY. That is to say, in plain words—"Do not quarrel with England just at this moment; but wait till you can find a convenient time—wait for a Fenian insurrection, or an understanding with France." The President's speech is not a reprieve, but only a respite; and it is far from being satisfactory.

If we put all things together, we can hardly avoid coming to the following conclusion: that between France and the American war-party some secret design is being carried out, of which Fenianism is made the instrument, and the accomplice. That the Fenians are the advanced guard of a more formidable enemy; and that as such they are anything but despicable, however inefficient they may be when left to their own resources. Such a heaping up of inflammable materials cannot be intended for nothing; nor can it end in nothing but smoke. FENIANISM is too widely spread, too active, and too persevering, to prove a mere empty show. It has earnestness and reality at its heart; and our very contempt for its machinations will only stimulate its exertions, while the same contempt will serve to paralyze our own. It will bide its time, as it has stated in its manifesto; but when that time has come it will strike a blow, with the aid of some foreign power, and that blow may be far heavier than we permit ourselves to believe. The Indian mutiny was scoffed at by all our journals at home, while it was actually raging abroad.

It is certain that the speech of the President is by no means so pacific as our papers have represented it to be.

It charges us expressly with "injustice," and it only forbids *immediate* action in the way of obtaining redress. It, also, bides its time, like the Fenians—and when that time has come the President and the Fenians will be found acting in concert. What else can be the sense or meaning of those incessant preparations in New York, or of those American troops collected along the Canadian frontier? It is said that those troops have been placed upon the frontier in order to arrest a Fenian invasion of Canada; but it is far more likely they are intended as a corps of reserve to support the Fenians in the event of their being repulsed. Lastly, how can it be supposed that such an immense body of men should be openly preparing for war, and for so long a time, if some powerful faction either of the American people, or of the government, were not determined to make use of them at some approaching opportunity.

We have gone at full length into this question, because it *appears* to be connected with other questions of far greater importance than Fenianism. RUSSIA is most anxious to get possession of Turkey. FRANCE is equally desirous of annexing Belgium. Prussia is always in agreement with Russia; and she appears to have made her bargain already with France. Austria is too much embarrassed in Italy and Hungary to dream of such a thing as acting single-handed as the champion of Europe. If, therefore, ENGLAND should be obliged to stand on her guard both in Ireland and British America, who would be left to offer the slightest obstruction to Russia or France? They might at any time direct their forces against Turkey or Belgium, and carry out their projects without fear of opposition, for who would be left to oppose them? This is so obvious that we need hardly feel a doubt that France is secretly encouraging the projects of the American war-party and of the Fenians; and that it is for that express purpose the French government has revoked the treaty of extradition. Great events often spring from slender causes, and the FENIAN conspi-

racy, though it may be impotent when left to itself, may prove to be a powerful agent in forwarding the designs of others. We can hardly conceive it possible that so vast a movement can be destined to end in nothing but absurdity and child's play.

At the same time we must remember that ITALY is running fast into bankruptcy. Her revenues are taken up a year before hand; her taxation is becoming insupportable; and when she has exhausted her last resources, we may expect, and very soon, that she will fall into the hands of France altogether. SPAIN is preparing for a revolution, and the King of Portugal, who is now at the Tuileries, and who is son-in-law of the King of Italy, is publicly spoken of as the future monarch of Spain and Portugal united into one kingdom. That kingdom will, of a certainty become the vassal of France, from the very first outset. BELGIUM is liable at any time to be thrown into confusion, and who can take her part should this country be otherwise engaged? Austria *cannot*, and Russia has declared she *will* not. So that, on every side, we see the gradual unfolding of those gates by which great European Revolutions may enter in. And the state of things is such that the progress of events can be very little longer delayed.

We, ourselves, as a nation, can expect no exemption. We are not safe in America. We are not even safe in Ireland, should France join hand in hand with Fenianism. To get possession of Belgium—to join with Russia against Turkey, would gratify the ambition of the whole Napoleonic host, with the Third Napoleon at its head. The only obstruction is to be found in England, and even that obstruction might be overcome; but to remove all hindrances, and to advance with unimpeded steps, the embarrassment of this country will be sought for by France; and therefore, it is greatly to be suspected that France, America, and the FENIANS are drawing together into that three-fold cord which is “not quickly broken;” and that

Schofield and the two FENIAN arch-conspirators are not in Paris by accident, but by design.

To conclude for the present, it appears as if preparations were being made over all the world, for some great and universal convulsion. It seems hard to conceive that things can settle down into the stagnation of the last few years. The Pope must within a year be brought to a stern trial as to the stability of his throne. And what will follow should that throne be overturned? The aggressions of Prussia must surely lead on to aggression on the part of FRANCE. Belgium or the Rhine must be given as a counterpoise to the aggrandizement of Prussia. France never can submit to be outweighed in the scale of influence by the power which the First Napoleon struck down at the first blow. Italy is distracted between a bankrupt exchequer, and a frantic longing after Rome and Venetia. Spain always ready for an outbreak should Napoleon but lift up his hand! And what is passing in America—what will be the results of such gigantic preparations? Something that will occupy our whole attention, if not our arms, and will thus leave France and Russia undisturbed in their career. As for Russia herself, she is at the gates of India: and the vast military preparations which she is making for next year, indicate some great design either affecting Turkey or Eastern Asia! Everything is CALM, but nothing is TRANQUIL.

Lastly—We cannot conclude without dwelling for a moment on the singular resemblance, so often remarked, between the two names Napoleon and "Apollyon" (Rev. 9th.) Let us suppose that "Apollyon" is not intended for a proper name, but only a DESIGNATION; as we say William the "Conqueror." We should then have "Napoleon the Apollyon," in such a form that the name and the designation would almost be the same word; and one would in all cases infallibly suggest the other to those who pronounced either of those words. Napoleon would suggest Apollyon, and Apollyon would suggest Napoleon! This appears to us

a most powerful argument for believing that the Apollyon of SCRIPTURE will be found now, or hereafter, in THE NAPOLEONIC RACE. Napoleon the Apollyon! "Napoleon the Destroyer!"

It is announced that the WHOLE IRON Fleet of France will be fully prepared and ready in May, 1866.

NOTE.—New Work by the Rev. M. Baxter, expected to be published in the latter part of January :

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Torquay, January 1st, 1866 (Written in December).—PRICE, WITH TITLE AND CONTENTS, 3d.

LONDON :

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

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ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

*** REGISTERED FOR TRANSMISSION ABROAD.

THE PRESENT STATE OF AFFAIRS (CONTINUED.)

“THE sea and the waves roaring.”—This is one of the signs of the END, and never has it been so visible as during the last few years, but especially at this day. They who live near the shore can bear witness that the roaring of the waves scarce ceases for a moment day or night. It has excited the attention of strangers far off in the Mediterranean, and ought still more to excite the attention of those who regard prophecy at home. Is it not, indeed, a Sign of the Times? Has not the “Prince of the Air” been let loose to exercise his fury on the elements, before he comes down in great wrath to exhaust his fury upon men? This is possible—and more than possible. No one who has a true regard for Scripture, or even for honesty, will any longer be satisfied with the dishonest quibbling of our old interpreters, who tell us that the sea means the nations, and that the waves mean the democracy! The sea means the sea, and the waves mean the waves; and our Lord tells us that the roaring of the waves is to be one manifest sign of his approach.

Our habit of spiritualizing the Word of God is not only thoroughly dishonest in itself, but it has robbed Scripture of all its force and beauty, and, still worse, it has given every man the right to misinterpret prophecy as it may suit his own purposes to do; and has led us on from error to error, until at last it has culminated in the “Essays and Reviews.” We have fol-

lowed the NON-NATURAL sense amidst universal applause, until we find that its stream has carried us down to the very quicksands of heresy.

Amidst this literal roaring of the waves, and above their loudest voice, a sound is heard across the Atlantic deep—the sound of warlike preparation, and of almost inevitable danger. For two months past the “Vials” have been dwelling upon a fact which must have seemed to the reader little better than a jest. Why attribute so much importance to the miserable FENIANS? Has not the “Times” mocked at them—has not the whole public press denounced them as too contemptible for notice? Do you pretend to be wiser than the public press—and more sagacious than the “Times”—that false oracle of the modern Delphi? Do you pretend to see danger where the wisest of the age see only folly? We pretend to nothing. We only write down what appears to be the truth; and leave the rest to the Providence of God. But in the present instance we have not written in vain. Exactly one week had passed since the publication of our monthly article, when the “Times,” the oracle of the age, began to suspect that truth which was announced in the “Vials” two months before. In the “Times” for January the 9th, you will find a very long letter on “Fenianism in America,” with a leading article founded on that letter. The letter was written in America, and it confirms, word for word, all that has been said in the “Vials” for the last two months. In many parts it is a mere echo of the “Vials,” and proves that what was written on this side of the Atlantic was not written in vain. The FENIAN society is rising daily in magnitude and importance. Its numbers are vast; its ramifications universal; its revenues exceed the revenues of more than one sovereign state! Its schemes are profound, and skilfully matured; and even its very dissensions, as it is expressly stated, instead of breaking up its framework, will only hasten on its intended operations.—(See “Times.”) Our public press was so shallow as actually to announce that

Fenianism was extinct, because it was disturbed by internal factions. The writer of this article thought differently, for he knew that Greece, and Rome, and England, have often been disturbed by factions, and yet after that have done many a hardy deed. The FENIAN quarrels, it is now admitted, will rather stimulate the society than impede its action; and our public press will find itself once more in a fool's paradise. The plans of the society are vast, and skilfully contrived. An invasion of Canada is intended as the first step—but only as the first. It is justly expected that an invasion of Canada will draw in the United States, and that a war with England will soon follow. This war will reach from Canada to the whole of British America, and, then, while England is occupied with her vast Atlantic empire, the IRISH Fenians may rise in arms, and work out the liberation of Ireland. Such are their plans and expectations. They may succeed or they may fail; no one can say which. But it is not the success of Fenianism which constitutes the real danger. It is now admitted, in agreement with what we have so often stated, that the American people, and the American government, are both hostile to this country. The people, we are told, are even implacably hostile. The real danger, therefore, is not in the wild schemes of Fenianism, but in the force that lurks behind the Fenian mask. Grant the Fenians the least success, and the American people will follow. Grant the people the least further success, and the government will follow. Grant to their united forces the conquest of Canada, and all the remainder of British America will follow. It is in this the danger lies, not in Fenianism considered by itself. That it has exhibited vigour, industry, and courage, cannot any longer be denied. That it is a real living power cannot any longer be concealed. But in itself, with all its vitality, it would be able to effect nothing against the British empire. It is in the hostile forces that lurk behind, and are waiting for the signal to break forth, that the

real danger will be found. One thing, however, is certain, even at this moment, namely—that the ridicule cast upon Fenianism by our public press has recoiled upon the public press itself, for the subject of its puerile jests has sprung up into gigantic strength; and the dissensions which were said to be the signal of dissolution, seem likely to be the signal of more vigorous enterprise. It is equally clear that the “Vials” have not exaggerated either the designs or the power of the FENIAN association. Everything said in them has been confirmed by the American correspondent of the leading journal.

We repeat that it is not Fenianism in itself to which we wish to direct attention, but the consequences of a future Fenian outbreak. A quarrel with America would almost certainly follow from a Fenian invasion of Canada. IRELAND would then be no longer safe for a moment without the presence of a very strong military force. Canada, Ireland, and the whole of British America, would fully occupy our attention as well as our disposable forces. A rebellion in Ireland, if once it came to a head, would do much more than occupy our attention—it would shake our whole empire to its foundations. Imagine a war in Canada, and a Fenian rebellion in Ireland! Imagine even less than this, imagine the *probability* of two such events occurring at the same moment. The effect would necessarily be that we should be totally involved at home. We should be altogether unable to interfere with the designs of France or Russia, to save Belgium, to assist Prussia on the Rhine, to rescue Turkey from the Russian bear or the Gallic eagle, to keep guard over Egypt and the Overland Passage—to put down mutiny in India, or even to secure the straits of Gibraltar. Embarrassed in America and Ireland, it would be quite impossible to give attention to ALL these momentous subjects, and perhaps even impossible to give attention to any ONE of them. India, Egypt, Turkey, the Mediterranean, might all be taken from our hands, or shaken in our

grasp, while we were fighting for ourselves at home, or across the Atlantic; or, at least, obliged to keep all our forces ready for an impending attack. Either case would be almost equally fatal to our imperial preponderance. And when our power of interference should be thus reduced to a fraction, what would be the effect in stimulating the ambition of others? Let us tell the tale.

When the two Emperors met at Stuttgardt in 1857, we ventured to publish one or two articles upon that meeting as an event of great political importance. Nothing transpired at the moment; but in 1859, two years after, it was announced that a written agreement between France and Russia was then in actual existence, and the Russian government, when applied to, did not attempt to deny the charge. This announcement we may all remember produced a great sensation at the time, but the sensation soon died away in our stagnant atmosphere of frivolity and love of gain. But though the sensation died away, the danger still continued. Our careless policy could not blot out the written characters of the Franco-Russian contract. The contract remained when our vigilance had died away. It appears that the contract was something to this effect:—"Russia shall stand by and support France in the conquest of Italy, on condition that, afterwards, France shall stand by and support Russia in the invasion of certain districts of the Turkish empire." Emboldened by this arrangement, the Emperor Napoleon began a series of intrigues with the King of Sardinia, and with Cavour, and by the year 1859, those intrigues were brought to maturity, and the Italian war broke out. In the mean time, as we all know, the Emperor had given one positive proof of the secret understanding between France, Italy, and Russia, namely, in permitting Russia to occupy Villafranca, in the gulf of Genoa, as a naval station. This one fact is a sure evidence that France, Italy, and Russia had come to an understanding in 1858, before the

Italian war began. For Villafranca belongs to *Italy*, and is much too near to *France* to be occupied by Russia without the full consent of Napoleon.

These arrangements having been made, the war of 1859 began. Russia was bound, as far as we can know, to stand by and support France. The Russian fleet, or part of it, was on the Italian coast, at Villafranca. All appeared to be working smoothly, when lo! the British fleet appeared in the gulf of Genoa, the British government being alarmed at the progress of France in the southern extremity of Europe. The Russian fleet, probably took fright at the appearance of the British. Whether or not, it is certain that it never shewed itself; and the unfortunate Emperor was left to his own resources, and abandoned to his fate, as far as Russia was concerned. Alarmed at this hesitation on the part of Russia, the Emperor Napoleon made a hasty convention with Austria, terminated the campaign, and returned to Paris, as it is pretty well known, in violent indignation. Russia had drawn back, not in treachery, but in fear. And Russia being withdrawn, he well knew that all the rest of Europe would have been united against him as one man; while the presence of the English fleet, in the gulf of Genoa, was a sufficient proof of the hostility of England. What was to be done in so formidable a conjuncture?

Ah! what was to be done? Was he to be checked in his career by any presumptuous foreign power, or by an English fleet, or by all Europe combined? Certainly not! We know from positive authority that one of the French marshals announced after the Italian war, that France would not take the field again until she was prepared for a war with the whole of Europe combined. Those were the very words which the French marshal used, though probably he meant to exclude Russia from the supposed combination. Now, bearing this declaration in mind, let us look back to the last seven years. Ever since the Italian War of 1859, we have seen France incessantly

at work in training up her army to the highest point of efficiency; and still more in increasing her IRON FLEET with unheard of efforts, and at a ruinous expence. What does all this mean? Do these vast efforts consist with the everlasting professions of peace and moderation which we hear from the Emperor Napoleon? Certainly not. But they consist to perfection with the declaration of the French marshal—"We will not go to war again until we are prepared for all Europe combined." Napoleon has been, ever since 1859, preparing for all Europe combined, and most especially for the English fleet. Meanwhile he has been most strikingly making good the prophecy of Daniel—"By peace he shall destroy many." (Dan. 8th.) For he has invariably been talking of *peace* while he has been preparing for *war*.

He now, at last, finds himself fully prepared! His army is perfection itself. His IRON navy is all but completed. In May, 1866, it is said that it will be fully completed. He is ready to throw off the mask of peace and to put on the habiliments of war. We have seen all along that Russia and ITALY have been on the most friendly terms ever since 1859, and this is a proof that Russia and France are in reality good friends. The Emperor has forgiven the backwardness of Russia in 1859, knowing that it proceeded from timidity, not treachery; and he is ready to co-operate once more with Russia, being assured that he himself is now strong enough to support Russia on condition that Russia will equally co-operate with him. The two powers combined, may now set Europe at defiance. The French marshal's boast has been made good! And we must also bear in mind that the ITALIAN IRON fleet has been immensely increased since 1859, and that it is entirely at the service of the Emperor Napoleon. The Spanish fleet has also been augmented by the addition of a large number of iron-clads; but the augmentation of the ITALIAN fleet, in respect of iron-clads, has been immense—almost equal to that of England. Now as

Italy will most certainly co-operate with France; and as Spain is most likely to do the same with a view to Gibraltar, the whole combined IRON fleet, under orders of the Emperor Napoleon, will exceed the whole combined fleet of all the rest of Europe, or the world. It will amount to nearly SIXTY iron-clad vessels; while it has been stated in Parliament that we have hardly ONE DOZEN of iron-clads on which we can place anything like a full reliance. We may then truly say that the French marshal's words have been fulfilled. Those words were spoken in 1860, and, now, by 1866, France is prepared for all Europe combined! But when we speak of France, we must not forget her allies. ITALY may for years be considered as a province of France as to the disposability both of its fleet and of its army; and SPAIN, filled as it is with revolution, must soon become a vassal of France, and an instrument in the hands of Napoleon. France, Italy, and Spain may be reckoned as one great power, but most especially as to their IRON fleets. Spain would give all she has to recover Gibraltar; therefore as long as the Emperor holds out to her the expectation of recovering Gibraltar, her whole iron fleet will be at his devotion. Now, let us remember how much is involved when we speak of an iron-clad fleet. The empire of half the globe is involved in the possession of an iron fleet. Whoever predominates in that one point, predominates in ALL. And while France can command *sixty* iron ships, and we not even *twelve*, the empire of half the globe is in the hands of the French monarch. Our own *inferiority* has been revealed in Parliament, in a manner the most decisive and alarming—in a manner which does not admit of the slightest doubt or denial; and as we have not yet fixed upon what guns we are to make, there can be little hope of our ever coming up with the preparations of France.

Being prepared at length for all Europe combined, the Emperor Napoleon is about to throw off the mask. It is said by those who make French politics their study,

"that the prolonged calm of Napoleon is soon to be succeeded by a storm." This has been lately said, and we mention it as singular. The public press has been flattering the world with promises of peace, and some silly papers have appealed to the ludicrous reduction of the French army as an evidence. When lo! some persons call up their wits, and putting them to their natural use, begin to discover the symptoms of a storm. The immediate spot is calm, but the storm is on the horizon. This view corresponds to our own. We always believed that the unusual calm was, like the dead hot atmosphere of the tropics, the forerunner of a storm. We always believed that the Imperial quietude was only the quietude of preparation, not the acquiescence of peace.

In the approaching tempest the iron-clad fleet bids fair to act a conspicuous part. The LEVIATHAN will sport in the stormiest waters of the great deep. "There go the ships; and there is that Leviathan which thou hast appointed to take his pastime therein." So wrote the Psalmist in ancient times with a prophetic boding of the apparition of Leviathan. Ever since October, 1858, we have said that the iron-clad ships was the anti-type of the Leviathan of Job. Others have lately taken the same view, and have made it the subject of a distinct volume. Leviathan will soon begin to sport in the deep waters, and woe to that nation which has not Leviathans of its own to meet the Leviathans of its enemies. The iron-clad is now what Constantinople was said to be before—"the empire of the world." France, with its vassals, Spain and Italy, commands the best and most numerous Leviathans, and therefore France will command the universal empire. We do not venture to speak of this with absolute certainty, but as a thing that may reasonably be expected. What opposition can be made against an iron fleet of sixty vessels, while we have hardly a dozen, and while there is not one power in the world that will either co-operate with, or trust us. The torrents of blood which we

have shed within the last few years, partly for empire and partly for revenge, must assuredly be remembered by an angry Providence; and that the time of remembrance is drawing near, we may conclude, when we observe the preparations of our enemies, and our own incredible want of foresight. The imperfections of these iron vessels may be great; but we should remember that the imperfection on our side is equal to the imperfection on the other side, so that it may be left out of account altogether, being equal on both sides. We must also remember that the iron-clads of France are not, and never were, intended for any real work beyond crossing the British Channel in SUMMER weather, or running up the Mediterranean. They are intended for war at home, not for war across the Atlantic, and therefore their imperfection as what is called "SEA-BOATS," is of little consequence, if of any consequence. The guns and the iron sides are the real instruments of power, the floatage of a vessel intended for summer service, and for a short cruise, can never be of much importance. Lastly—Let us remember that our volunteers, grown tired of crying "wolf," have fallen asleep upon their arms, and if ever they shall be roused by a cry of invasion, or attack, will be found considerably inferior to regular troops; and ALTOGETHER incapable of bearing the hardships of a campaign in severe weather—only partially drilled, and altogether unseasoned.

There are two points which are by no means to be overlooked; and whose importance can never be overrated; we mean the two extremities of the MEDITERRANEAN—Egypt and Gibraltar. The Suez Canal, in defiance of all our anger, our threatenings, and our ridicule, is advancing rapidly to completion. In three years it will be open to vessels of war. It is even now open to vessels of smaller size and draught. That day on which it will be completed France and England must come into collision for the command of the INDIAN route. Should France once gain the command

of that route; should France once be mistress of the Suez Canal, our Indian empire will be a DREAM. A brilliant tale for some new Arabian Nights! The completion of the Suez Canal in 1869, or before, will be an epoch in the history of mankind, and in the fate of Great Britain. We may all fix our eyes upon the working of that canal as connected both with prophecy and with the destiny of half the world. It is there that the Kings of the North and of the South, in the famous vision of Daniel, are most likely to come into collision.

The other end of the Mediterranean is almost equally important. We mean the Straits of Gibraltar. SPAIN is in a state of revolution. Now whether the Emperor take part with the Queen or against her, he will in either case equally become virtual master of Spain. He will have the command of the Spanish side of the Straits, and of the Spanish territory on the African side. At this critical moment he has just received a splendid embassy from Morocco, accompanied by a present from the Moorish sovereign. He is acting, we may be certain, in concert with Morocco at this day; and will soon be acting, equally, in concert with Spain. Between the two he will become master of both sides of the Straits; and then, with the aid of his new guns, he can neutralize Gibraltar, and command the Mediterranean. It will be impossible for us to prevent this; for in all his operations he will most assuredly have the full advantage of the whole iron fleets both of Spain and of Italy, in addition to his own; and he will be acting in a sphere where there is but little rough weather to be met with, and where, consequently, he will be able to make full use of his most imperfect iron sides. He will be near his own dockyards, and in comparatively smooth water; and can bring down all his fleet from Toulon.

Great, indeed, will be that day when the Mediterranean shall be closed up—closed up at both extremities, at the

Suez Canal, and at the Straits. The importance of such a crisis cannot be over-rated. It will affect half the globe, but especially OURSELVES. We shall be compelled either to resign our empire, or to match our dozen of most imperfect iron-sides against the combined iron fleets of France, Italy, and Spain. Our ships are imperfect, our guns are not yet even commenced,—our volunteers out of the question for naval service. That day is coming, and how it is to be met none can tell. Of one thing we may feel sure, namely, that the Emperor Napoleon has never wasted so many millions upon iron ships, nor insisted so strongly on the construction of the Suez canal without having some momentous object in view, or with the least idea of continuing much longer at peace. He only speaks of peace in order to lull us into false security, that he may come down upon us when we are utterly unprepared.

It is the prevailing delusion at this moment to imagine that Napoleon the Third is a man of "peace," and that he is the particular friend and admirer of this country. Both these opinions are unsafe. If "a man of peace," why has he spent tens of millions upon his iron ships, not to speak of millions more expended upon guns? The ARMY he may want, but the iron NAVY and the naval guns, are entirely useless to so pacific a prince! He well knows that no one will venture to attack him. Why then has he almost become bankrupt in order to raise up a new iron fleet, and a new system of artillery, both of them uncalled for in a time of peace? In fact he knows that peace and war throughout all Europe depend upon himself alone. Why then this ruinous preparation against a danger which he himself can altogether avoid by simply remaining at peace? These questions answer themselves. *He prepares* for a war because he *intends* war. He speaks of peace because war is in his heart. Both Daniel and the Psalms have long ago depicted such a character as

this, and who knows but that they depicted without knowing it, the very person of whom we speak. "By peace he shall destroy many."

As for his friendship towards this country, it is a most sandy foundation on which to build. As a private man he may be fond of this country. As the public head of the NAPOLEONS he hates this country, and has sworn to bring it down. He has long ago fulfilled two of his public promises, "the Empire," and the "Popular Voice;" the third alone remains to be made good, "the DEFEAT" of Waterloo! And if we were to plot for half our lives we could not devise a more subtle and dexterous scheme than that which the "man of peace" is at this moment working out. He first deluges the world with speeches so pacific that if the world were awake it would suspect the sincerity of such over-protestation; meanwhile he prepares for war, especially by SEA—although to a really pacific French sovereign a war fleet would be absolutely useless. A war fleet we mean, one-half so strong as Napoleon's. The words of his mouth are smoother than oil, while war is in his heart. The soft oil distils into our ears, and overspreads our brain with sleep; while the sounds of warlike preparation are buried in the recesses of Cherbourg and Toulon. We anoint our heads with the "oil" as if it were the oil of gladness, and we shut our willing ears to the sounds of preparation. When the time has come the veil will be withdrawn, and the vast machinery of war will be disclosed, silent and grim, without a mask.

We may feel sure that our embarrassments at home have been carefully studied by our ever watchful enemy. He sees that all our thoughts are occupied by a silly Reform Bill. We are running mad after superfluous liberty, while we are neglecting the defences of all the liberty which we possess. This folly is doing HIS work as effectually as if we were the accomplices of his designs. He sees an enemy rising in the midst of us, and assuming day by day more formidable dimensions.

FENIANISM, two months ago, was laughed at as a puerile absurdity. One month ago it began to be regarded as something a little dangerous in America. This month it has been discovered to be very dangerous at home. The warnings given in the "Vials," for three months, have been abundantly justified. Dublin has been proclaimed. Waterford has been proclaimed. Ireland is in terror. The Fenian conspirators have become more determined than ever. The state trials have produced no effect. The chief conspirators have, ALL of them, escaped! The Fenians of America are actively preparing for war. Their quarrels are subsiding into that most dangerous of compromises—a military CONVENTION. British America is the object of their designs. London itself is closely watched to save it from a Fenian conflagration. In a word—we are so embarrassed at home, that we dare not engage in a foreign war. Were Turkey or Egypt to be attacked we could not venture to send a fleet and army to their assistance. We require all our forces at home. We could not afford to divide our strength into three parts, for Ireland, British America, and the East. Even India is far from safe. Napoleon sees all this. He sees that we are fast entangled in the net; and if he have not resolved to take advantage of our entanglement it will be a miracle indeed. He is hastening on the preparations of war, and finishing his iron ships, that he may come forward at the moment of our greatest embarrassment. He will then become as warlike as he now pretends to be pacific; and the long calm will be succeeded by a storm. In the meantime, he has infatuated us with his promises of peace, and his shows of friendship.

The year 1866 has opened with storms and it is likely to close in storms. What will become of the Pope when Rome has been evacuated? What will be done with the Jews who have so lately been assembling in Paris to consult as to the restoration of Jerusalem? Will the troops withdrawn from Rome act as the body-

guard of the Jews returning to the Land of Israel? These are questions to be answered by the year 1866; and few years have had so much to answer for—for almost 200 years, 1866 has been a grand epoch with prophetic writers; and it is indeed extraordinary that of all years 1866 should be the one decided on for the removal of the French troops, and for the **LAST TRIAL** of Papal influence and power. In December, 1866, the **LAST TRIAL** will commence for the **LIFE** or **DEATH** of Romanism! Let us think of this, and remember how long this year has been fixed upon by men who died a century ago; and you will look forward to the year 1866 with unexampled interest.

But though the Last Trial of Romanism is a great event, there are other events that may be of far greater importance. Long, and too long, has the public been flattered or misled by such men as Dr. Cumming, Mr. Elliott, and other writers, both English and Irish. Too long has the public rejoiced in being deluded by an interpretation so false that it seems incredible that any should believe it. Popery, we are told, is all in all! the grand evil of the world, the **ONLY** evil spoken of in Revelation, and the **ONLY** object of all the tremendous judgements of the Last Days. Protestantism is the “called, and chosen, and faithful”—the object of all blessing; Popery the “abomination,” and the object of all cursing. This flattery, this untruth, will deceive us to the last, and it will prove the Devil’s snare for the destruction of Protestantism. It is the Devil who persuades us to take all the blessing for ourselves, and to throw all the curses upon Romanism. This outrageous conceit, this solemn, unblushing hypocrisy, will not ward off one stroke of divine vengeance when the day of reckoning has begun. And woe to the flatterers as well as to the flattered.

The real truth is, evidently, this. **ROME**, as being the centre of ancient empires, is regarded in Scripture as the central point of evil. Rome was once the head

of the world, and, for that reason, she is regarded as the fountain head of Apostasy. ROME is the scarlet mother, and all the corrupt churches of Protestantism are her HARLOT DAUGHTERS (Rev. 17.) Is the mother only to be punished, and are the daughters to escape? Are they not grown up? Do they not disclaim the authority of their scarlet mother? And shall they not then be made to answer for themselves? "He is of age, let him speak for himself." Be assured they shall be compelled so to do—and this very country most of all! Ten million human lives destroyed in twenty-five years, by the opium poison of Protestant England! 20,000 prisoners of war put to death in cold blood, in a single year, that we might secure a territory to which we had no shadow of RIGHT! The two greatest crimes, by far, of modern ages; do these go for nothing? Is Protestantism, with all this guilt, to have all the blessing; and Romanism alone, to have all the cursing? Do we imagine that God is even "such an one as ourselves?" Or do we listen to the sophistries of a Cumming or an Elliott, *knowing* them to be wrong, but determining to *think* them right? A day of trial is approaching; and it will be strange indeed if the Roman Catholic FENIANS will not be the instrument employed in breaking down the pride and arrogance of Protestantism, not of themselves, but as an auxiliary. There is a mystery about this FENIANISM which our shallow public press has not been able to penetrate, or even to suspect. Mark well its progress!

"The sea and the waves roaring." One of the divine Signs of the End is constantly before us. The "Prince of the Air" seems let loose, and the evil spirits of the "heavenly places" are filling the heavens with tumult and confusion. Is Satan let loose to exercise his power above, before he come down in great wrath, to exercise his power below? These are serious questions, not to be answered by earthly lips. Let the great year of 1866 answer them itself. Remember that the Seventh and Last Angel is to pour out his Vial into the AIR. (Rev. ch. 16.)

P.S.—It appears that the EMPEROR is now concerting with Austria for an attack upon Prussia and the RHINE in due season. And that France will give up her hold upon ROME is out of the question.

Torquay, February 1st, 1866 (Written in January).—PRICE, 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

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PROTESTANT GUILTINESS.

THE seventh angel, we are told, “poured out his vial into the air;” and it has long been imagined that the outpouring of this vial, like that of all the rest, was figurative, and had nothing to do with the literal atmosphere of the heavens. Yet we now perceive how wonderfully literal the fulfillment of prophecy may be. No doubt the Book of Revelation has a figurative meaning—and in its FIGURATIVE sense it applies to the year-day system of interpretation. But it has also a LITERAL meaning, and in its literal sense it applies to the literal-day interpretation. A double fulfillment of prophecy has always been advocated in these pages since 1847—nineteen years ago.

Let us, for example, observe how literally the seventh vial may hereafter be fulfilled. It is poured into the air—that is to say, if literal, it will affect the atmosphere that surrounds us. Whether the outpouring of the vial be near at hand, or distant, we observe even now a change in our atmosphere which has attracted the notice of the most indifferent. We have spring weather in winter, thunder storms over-head, while spring flowers are growing at our feet; perpetual tempests—the “sea and the waves roaring” for the very disquietness of their heart, under the influence of the tumultuous atmosphere; the Prince of the Air “let loose to wreak his fury upon his own favourite element—and not in tempests alone, but in plague and pestilence. In former ages we read of various agitations of the “air;” of storms at one time, and of pestilence at another. But NOW we hear of all

of them combined. Incessant gales—winter thunder storms—a plague upon our cattle—the cholera upon man. To all these has been added a new disease, more terrible than the old—the SWINE DISEASE, which has recently broken out abroad, and which is slowly travelling to the West. Men eaten up by worms—like Antiochus or Herod. The horrible disease, which seemed hitherto reserved for persecutors and tyrants, has now descended through the air and fallen upon the world at large. The plagues of Egypt were scarce more terrible than the plagues of the present day. THEY were confined to one spot, and lasted but a moment. Our plagues are spread over Christendom, and continue for months or years. To the new disease must be added the new tempest—the Cyclone. The scripture “Whirlwinds of the South” have travelled to the North, and Southern tempests have been mixed up with Oriental plagues. All men have acknowledged a variation in the atmosphere, accompanied by disease and destruction. Yet all do not connect this variation with the judgements foretold in the Word of God. Many deny the hand of God—many who see his hand deny the prophetic character of the judgement. Few will admit the reality of the “signs.” Yet this change in the atmosphere may be the prelude to the FIRST fulfillment of the seventh vial. The vial itself, in its FIRST fulfillment, must be supposed to be figurative; but the literal depravation of the atmosphere may be a warning that the figurative atmosphere is about to be stricken with disease. What we now perceive in the literal heavens may be a sign of what is approaching in the moral atmosphere of the age. And, then, when the literal fulfillment has come round,—the SECOND fulfillment of “Revelation”—the literal atmosphere will be shaken by a judgement far more violent than either the present or the past. These accumulated changes in the “air” may be the immediate fore-runners of the outpouring of the last vial.

Many may have thought it strange that the Book of

Revelation has been so ignominiously proscribed by almost all classes of Protestants. This is a singular and a most instructive phenomenon! We glory in our Protestant fidelity, and point with scorn at the prohibitions of the Church of Rome. Rome closes the Bible and makes it a sealed book—and we Protestants close “Revelation” as much as Rome herself. We break the seals—and then tie up the volume with the cords of rigid prohibition. It is excluded from our church services. It is thrown into a corner. Heads are shaken at the sight of it. Folly becomes wise—dullness becomes witty—and shallowness profound, at the mention of that book. The meanest publications of the day—the feeble, mawkish cant, which we miscall “Spirituality”—is preferred to that book of which the Holy Ghost has said, “BLESSED is he that readeth, and they that hear.” We may wonder at this, but our wonder will cease when we think again. It has always been the practice of criminals to suppress as far as possible all evidence against themselves. There is another stratagem *employed by criminals, of a much more questionable kind*. It is to throw the guilt upon their accomplices, and to boast that they themselves are as innocent as doves. Both these acts have been adopted by Protestantism. Conscious that it is in reality as corrupt as Popery, and differing from Popery only in outward profession, it endeavours by all means to suppress all evidence against itself; and endeavours even, still more, to throw all the guilt—the judgement—the plagues of the Last Days—upon its old accomplice—Popery. Protestantism and Popery, as to enmity against God, are in reality accomplices. As to doing the work of Satan, they are accomplices once more. But this must not be known. It is the devil’s master-policy to blind our eyes, and to make his agents appear to be distinct and independent, while in reality they are bound together by an invisible tie, not in the “bundle of life, but in the bundle of DEATH”—and that tie is enmity to God! The devil has, therefore,

most skilfully contrived to shut up the Book of Revelation from Protestant eyes—and to banish it from Protestant assemblies. The Holy Ghost has introduced it to the Church with a special blessing (Rev. ch. 1, 3); and the enemy has led all Christendom to renounce it, almost with a malediction—and by this master-stroke his gain has been immense.

To this day it is firmly believed that all the blessings of "Revelation" are intended for Protestantism, and all its judgements for the Church of Rome. No Protestant, left to himself, feels any doubt upon the subject. Men like Dr. Cumming, who take up prophecy at second-hand, and borrow from others, have kept up this delusion to the utmost; but if the Book of Revelation were to be thrown open and examined—were it, as it ought to be, read, preached upon, and honestly explained—this delusion could exist no longer. Protestants would find that the curses of that awful Book were hanging over themselves—and its blessings reserved for the "called, and chosen, and faithful." They would learn that a mere hatred of Popery was not the love of God—and that to disbelieve the traditions of Rome, was not to believe in Christ unto salvation. They would learn that a RELIGION OF NEGATION was no religion at all; and that a man may deny a thousand ERRORS, and yet not hold a single saving TRUTH! Open the Book of Revelation to the world, and false Protestantism will find itself side by side with Popery before the judgement seat of God. How useful would this discovery be—but, then, how painful. To look into ourselves, instead of scrutinizing others. To see our own portraits hung up in the gloomy gallery, side by side, with those of Popes and Priests. To think that we who poison 400,000 men every year should be as guilty as a Romanist who goes to mass, is a shocking discovery, and provokingly unreasonable. We always thought that to kill the Hindoos, or to poison the Chinese, was a trifling offence in comparison with worshipping the Pope, or believing

in transubstantiation. To discover our fatal error would be painful indeed, but it would be most profitable. Since man has determined to exclude the Book of Revelation, God has determined to bring it forward. Since Protestantism denies the indictment of apostasy, God has brought evidence to prove that indictment. The true design of the Book of Revelation is this—to show that all Christendom was to become apostatized from God, and to follow Antichrist. There is no party-spirit in that book. It is not the partizan of a reprobate faction, whether Protestant or Popish. It merely states the truth, and foretells the doom of Christendom at large. In deep words, and in deeper colours, it both describes and paints the profound and terrible calamities of the “Day of the Lord;” and throws one wide and gloomy pall over the dead body of Christianity. That pall infolds the Christian world from East to West—from the Eastern Ocean to the Seas of Britain. In that book all Christendom is arraigned, tried, convicted, sentenced, and given over to execution—and none can deliver it out of God’s hand. In vain we pour out abuse on the Church of Rome, while our own Protestant Churches are but the harlot-daughters of the Scarlet Mother—“like people, like priest.” Rome is the priest, and Protestants and Papists are, equally, the people. And mother and daughters, priest and people, will fall into the same ultimate apostasy, and fall under the same condemnation. For, after all, what is Popery? It is in reality nothing more than the natural corruption of man’s heart, taking one particular direction. It is the corruption of man’s heart, turning Christianity into a worldly speculation, and setting up souls as articles of trade. This is Popery, and this is Protestantism—for it is only human nature under a difference of name. And a man must be blind indeed, who can look at the PROTESTANT establishments of Europe, without seeing that in every one of them Christianity has become a worldly speculation, and souls have, for ages, been made an article of commerce! Romanism

is more open and unblushing—Protestantism hides her blushes with a veil; but the very fact of blushing proves her consciousness of guilt, and therefore aggravates her crime.

Let us now turn to another part of the subject, and observe how marvellously the Word of God has cast its net over all the fishes, great and small, which swim in the waters of apostasy. Grant that the Roman fish are the larger, and the Protestant the smaller; both are enveloped in the net. It has long been the endeavour of protestant writers to apply all the evil foretold in "Revelation" to the Church of Rome alone, and to grasp for themselves all that is good, either in approbation or reward. They are the "called, and the chosen, and the faithful," while those who are NOT written in the Book of Life are the Romanists ALONE—those only who bow down to the Pope; for according to such interpreters, even Mahometans and infidels are not excluded from the Book of Life, since such persons do not worship the Pope (see Rev. 13.) We need not say that such an interpretation of God's Word is absolutely abominable, and is a lasting disgrace to all who have adopted it. Well! how do they carry out this dishonest scheme? By the old stratagem of spiritualizing prophecy—which of course enables them to give it any meaning that they please. (We will undertake to prove from scripture that black is white if you will allow us to spiritualize scripture as we think fit.) For example—In the 13th of Revelation we are told of a certain image of the beast which is to have the power of speech, and is to be worshipped; and is to command all who will not worship it to be put to death. This we are told can never be taken literally. How could an image have the gift of speech? It must be FIGURATIVE, and it means the Councils General of the Church of Rome—such as the Council of Trent. This precious interpretation has long satisfied Protestantism. Its manifest absurdity is nothing. It throws the weight off the shoulders of Protestants, and lays it

all upon Popery, and therefore right it must be. How a general council can be regarded as the image of the Pope it is hard to understand. We might just as well say that the "Convocation" was the image of the Archbishop of Canterbury! Yet, though we should laugh at the one interpretation, we accept the other with solemn approbation. But the truth of God rejects one as much as the other—and requires a literal fulfillment. Ever since 1847, there has been rising in Christendom an evil spirit of SORCERY and NECROMANCY. This evil is growing stronger from day to day—increasing in stature and in (diabolical) wisdom, and in favour with man, though not with God. It first appeared in Protestant America, and exclusively among those who call themselves Protestants. One of its chief objects is to supersede Christianity, and to fill its place with a new and impure religion which has received the name of "Spiritualism." It has already exhibited the most wonderful phenomena, and has proved itself, indeed, to be one of the "spirits of devils, working miracles." Among its various projects there is one which brings out the "Image of the Beast" with most extraordinary literalness. These sorcerers have long been occupied with the creation of a literal "SPEAKING IMAGE"—an image of wood, which is to have the power of speech. They began this work some years ago, and they declared that they would persevere until they had succeeded. If anyone will study with attention the history of these sorcerers, he will meet with convincing proofs of their wonder-working *skill*, if not of their *supernatural* power. Whether it be supernatural, or only human skill, it matters but little; for certain it is that they have achieved wonders which have already imposed upon nearly *twenty millions* of mankind. They will in time succeed in making such an image, either by diabolical assistance, or by human art, and that image will exactly represent the Image of the Beast mentioned in the 13th of "Revelation." Our object, however, is not to discuss the probability

of success in such an undertaking, but it is this: Hitherto it has been a triumphant argument with the year-day interpreters that the "Image of the Beast" must, of necessity, be figurative—a literal image would be inconceivable—THEREFORE it must mean the councils general of the Roman Church. But this argument is, now, for ever set aside. For we see that literal SPEAKING images, are things at this moment designed and contemplated in Christendom—and what is worse, in Protestant Christendom itself; and when we consider the strange things that have been done by those who have designed such an image, they may at any time succeed in bringing it to perfection, at least so as to answer their own purposes—and in the same manner may the false prophet form an Image of the Beast—a literal speaking image; and then the argument from "impossibility" will entirely fail, and a Protestant fulfillment of the 13th of Revelation will supersede the Popish one.

We are far from intending this as an *argument*. We only mention it as a proof of the fallacies entertained by the year-day interpreters. They take it for granted that a certain passage cannot possibly be literal, and therefore may be applied figuratively to the Church of Rome; whereas it has now become a fact that such a passage may be as literal as any other part of scripture. But if we turn to the 9th of Revelation we shall find a passage far more decisive than the former against all the figurative interpreters (read Rev. 9th, v. 20, 21). Then, turn to Mr. Elliott's commentary on that passage and you will find embodied in it all the errors and misinterpretations of the year-day system. You will see by what transparent sophistries the Protestant world has loved to be deceived—and all the judgements of the Last Days have been thrown off from Protestantism and fastened upon Romanism. Observe—the two verses to which we refer contain a catalogue of the sins of Christendom. Any one may see that Christendom at large is intended—here or there—in one place or the

other. But though this is self-evident, it would never answer the purpose of the year-day interpreters. Protestantism must be entirely free, and all guilt and judgement must be fixed upon Popery. In those verses Christendom is accused of murders, thefts, fornications, sorceries, worship of idols, and worship of **DÆMONS**. There are, altogether, six distinct classes of crime charged upon Christendom. Incredible as it may seem, Mr. Elliott fastens the whole charge upon the Church of Rome, and entirely omits the crimes of Protestantism. Murders, thefts, and adulteries, actually swarm around us in Protestant England, yet we are told that Popery alone is meant. Every day we hear of some horrid murder—the murder of infants is carried on by wholesale—the vilest murderer is pitied—sympathy is felt for such a fiend as Townley, or such a heartless monster as Constance Kent. A court of divorce has been established to legalize adultery, and to give the breach of the seventh commandment the full support of law! Theft, as we all know, is *common* as the air we breathe—and as for the “pharmakeiai,” or “poisonings,” which Mr. Elliott fixes upon Rome alone—we shall say a word hereafter. Yet in the face of these innumerable crimes—in defiance of what is proved by the public papers—we are told that the “murders, thefts, and fornications mentioned in the 9th of “Revelation” are the crimes of Popery, and that the judgements of that chapter are intended for the Roman and the Eastern Church. Protestantism, guilty of the very same crimes, and choked with the blood of China and India, is exempt from all the indictment. Nothing is laid to its charge in scripture. The crimes which it commits are, confessedly, the very same as those of Romanism—murder, adultery, theft, and “poisoning”—yet the Holy Spirit, the God of Truth! overlooks the guilt of Protestantism and announces all the vengeance of the 9th of Revelation as levelled only against Romanism! Can this be true? Can the Judge of all the earth be partial? Can he

overlook the equal guilt of Protestantism; and inflict vengeance only upon Rome—because Rome has killed tens of thousands in the name of Christianity, and we have destroyed millions for the sake of gold. Surely to poison ten men for the sake of money is as bad as to kill one man for the sake of Roman apostasy; and it is a crying shame to fix all the denouncements of prophecy upon Rome, while the PROTESTANT world is at this moment more stained with blood than any part of the globe. It is a waste of words to say more upon this point. Every one can see that the 9th of Revelation relates to the general guilt of professing christians, and not to the guilt of one sect alone, to the exclusion of all others.

There is nothing, however, in which our Protestant hypocrisy shines forth with more lustre than in the interpretation of the Greek word “pharmakeion.” This word our translators have rendered in English by the word “sorceries,” which at the best is a very doubtful translation of the Greek. But Mr. Elliott improves upon this, by telling us that the “sorceries” are to be taken in a figurative sense; and that they really mean certain superstitious practices of the Church of Rome. We have, thus, a double process of misinterpretation. First, a very dubious translation; and next, that dubious translation is rendered doubly dubious by being taken in a new and figurative sense! By this two-fold process the whole charge of guilt is kindly taken from Protestantism, and laid conveniently upon Romanism. Yet, can anyone be satisfied with such a double perversion? By this double process you can fix any charge upon any one, and can be as unjust in your decisions as if you were an Inquisitor-general. Now, look the truth honestly in the face. The Greek word “pharmakeion” is the genitive-plural of a word, derived of course, from the Greek word “pharmakon.” “Pharmakon” means the thing itself, and “pharmakeion” means the practical application of that thing. But what does “pharmakon” mean? It means “medi-

cine" or "poison." Literally it signifies "any artificial means for producing a physical effect." In a good sense it means medicine; in a bad sense—"POISON." It may signify either. Now it is evident that these men are not condemned for using medicine in a *good* sense; and therefore the word "pharmakeion" in Rev. 9th, can only be used in the *bad* sense—consequently the word in that chapter means simply "poisonings." We have no right whatever to strain the meaning of any scripture word (as Mr. Elliott has done) to serve our own purposes, and to throw the guilt upon others. The Greek Testament makes use of a word that signifies "poisoning;" and we strain the word to a new sense in order to apply it wholly to the Church of Rome; while all the time it really applies still more to ourselves. The literal translation is precisely this. "They repented not of their 'poisonings.'" Bear that in mind! Oh! what a lesson does it teach—"What 'poisonings' can be meant," says some indignant Protestant. "Are WE guilty of poisoning? We, who are the called, and chosen, and faithful? No! send for Mr. Elliott and Dr. Cumming, and they will soon take the load off *our* back and fix it all upon Romanism. A little ingenuity can make anything of scripture—and, besides, all the judgements in the Bible are intended for the Jews or the Church of Rome." So thinks the genuine Protestant; but wait a moment. The word translated "sorceries," ought strictly to be "poisonings." And are there no poisonings except in the Church of Rome? Rome has its full share of guilt—yet it comes far behind the "poisonings" of Protestantism. Look at the commercial habits of the day. Every article of food—everything you drink—adulterated and poisoned. The complaint is universal—the public papers are full of it from time to time. Not adulteration only—but actual "poisoning." Poison mixed with what you eat or drink; and this done without scruple, in order to turn a dishonest shilling. People rave of these adulterations from day to day, and yet, when the Word of God

denounces and brands the crime, we allow Mr. Elliott and others to come in with sophistry, and to fix upon Rome the very charge which we ourselves had just been fixing upon Protestant trade and Protestant tradesmen. We groan under the evil of poisoning, and yet allow all the guilt to be fixed upon the Church of Rome by a double perversion of a scripture word. Nor is this all—would that it were. There is much worse than this behind. Catherine de Medici and the Popes were pretty skilful in the art of poisoning. They had their “pharmaka” ready at hand on all occasions, and may have poisoned amongst them all, about a million persons. Yet, bad as they were, they never boasted of their superior sanctity while in the very act of poisoning; and their poisonous arts were universally abhorred by all Catholics but themselves. Now, Protestant poisoning, in every respect, is more hateful and flagitious than the “poisonings” of Rome. It is worse, as more deliberate—worse, as more extensive in operation—and worse, as carried on with more unblushing hypocrisy. We need not say to what we allude. It has been mentioned in these pages until we are almost ashamed of mentioning it; and therefore we pass by the act itself, and only dwell upon its accompaniments. We have spoken before of the ten millions of human beings whom we have already destroyed by our opium poison in China—and every year adds 400,000 more to the terrific catalogue. Is not this “poisoning?” Does not this fall in with the denouncements of the 9th of Revelation? And dare we to fix all the crime upon Romanism, while we ourselves have poisoned *ten times* more human beings than Rome has ever poisoned? Do we think that God is to be deceived by a false translation of scripture, and that HE will allow us to escape condemnation because our false interpreters assure us that “poisoning” means “sorcery,” and that “sorcery” means the superstitions of the Church of Rome? Such an idea is as absurd as it is impious. Are WE to “POISON” ten millions of mankind, and

then to get clear of all the guilt by a **DOUBLE** false interpretation of one of the plainest words in the Greek language? "Be not deceived, God is" not mocked, for whatsoever a man soweth, that shall he also reap." He who soweth opium-poison, shall reap poison for his own immortal soul! and his profession of a pure religion will only aggravate his condemnation. No doubt can be felt that the "poisonings" of the 9th of Revelation include Protestant poisonings, and the horrors of the **OPIUM** trade. The charge is fixed upon Protestantism just ten-fold more than on the Church of Rome; inasmuch as **WE** have poisoned ten millions, where it has poisoned one. Yet all is silent! Not a voice is heard—no protest is raised (except by a remote few). The clergy hold their peace—the pulpit resounds with boastings of our excellence, and with appeals for money—but not a word is said of the greatest crime of modern ages. Prayer meetings are held for every purpose but that one—petitions signed—Fast Days appointed—the whole machinery of the religious world is at full work for every other object, but no one takes a thought for the greatest crime of eighteen centuries. The wretch who makes his fortune by this infamous trade, comes home and is flattered and caressed, and returned to parliament, and fawned upon—because he is rich—and lives in splendour, and, probably, talks the religious cant of the day, and subscribes to the societies! Yet, we pray against the cholera and the cattle plague, while our crimes exceed the crimes of Romanism, and are bringing judgement after judgement upon this nation.

There is another crime mentioned in the 9th of Revelation, which has equally, by false interpretation, been fixed upon Rome, and lifted off the shoulders of Protestantism. In verse 20th, the "worshipping of devils" is mentioned as one of the crimes of the age. It has been justly remarked that this translation is incorrect, and that the correct translation is not **DEVILS** but **DÆMONS**. Having *so far* been correct—our pro-

testant interpreters think that they may lawfully indulge in a little *extra* misinterpretation. Mr. Elliott has a note of immense length, and Bishop Newton has been a century before him, in this misinterpretation of scripture. "DÆMONS," they tell us, mean dead men who have been deified, and who are worshipped as gods, by idolatrous nations—and these exactly represent the DEIFIED SAINTS of the Church of Rome—so that the 20th verse must clearly apply to the Church of Rome; and to the Church of Rome both Mr. Elliott, and, before him, Bishop Newton, have most carefully applied it, leaving not a crevice for Protestantism to slide in. How vain is every attempt to escape the justice of God! The victory seemed won. The charge was proved—Popery was convicted—Protestantism was safe; for whoever heard of Dæmon-worship among Protestants? But who can escape the eye of God? That eye saw that Protestantism was corrupt. Give it only a suitable temptation and it will be as idolatrous as Popery! The temptation came. In the year 1847, "Dæmonism," or "Spiritualism," took its rise in Protestant America—spread rapidly among Protestants—crossed the Atlantic to Europe—infected all the chief cities of the Continent—and arrived, at last, in Protestant England. It is adopted by men of all parties whether Protestant or Popish; but its Protestant votaries are far more numerous than any other; and, what is more, its origin was decidedly from Protestantism, and not from Romanism. Finally, it is expressly condemned and anathematized by the Church of Rome, and by the edicts of the Pope; while the Protestant Churches leave it to itself, and utter not one protest against Dæmonism, while they are incessantly protesting against Popery. The Church of Rome, by protesting against it, has cleared itself from the guilt, while Protestantism, by its silence, has become an accomplice in the crime. Twenty millions of mankind are infected by the disease, yet Protestantism has made no protest, and is as silent in the presence of this foul idolatry as

in the presence of the opium trade. In a word, that worship of Dæmons condemned and stigmatized in the 9th of Revelation is at this day far more chargeable upon Protestantism than upon Romanism—for Rome worships only dead men, while Protestantism has REVIVED, carried out, and spread through the world, the worship of evil spirits, and of the very worst of mankind. Nor can anyone deny that modern spiritualism has taught twenty millions of professing Christians to put the very SAME IDENTICAL faith in devils and dead men, which the Church of Rome has placed in the spirits of dead saints. Where then is the difference between the two? In *principle* Rome is worse, but in *practice* both are alike. And surely it is time, after 1800 years, to recollect that Christianity is a thing which consists of practice as well as principle.

Our space compels us for the present to be brief. Let us, therefore, sum up the evidence in a few words. Archbishop Manning, as he is called, has declared that Protestantism is dying out. Pervert as he is, he has spoken a most perfect truth! We spoke, years ago, in the "Vials," of the extinction of Christianity, and we trust that others are now beginning to make the same discovery. Let Protestantism plead at the bar of God—"Guilty, or not Guilty?" "Not Guilty," is the audacious plea! "Hypocrisy" is the counsel for the defence—and the junior counsel is made up of false commentators. The arraignment is contained in the 9th of Revelation—and Hypocrisy begins the defence by charging all the crimes upon Romanism. To make out his plea, he takes, in particular, two Greek words in the 9th of Revelation—"pharmakeion," and "daimonia." He first gives to these words their most strained and remote signification. "Pharmakeion," which means "poisonings," he translates "sorceries"—and "daimonia," which mean actual moving spirits, he makes to signify the departed saints residing undisturbed in the place of departed souls. The false commentators then come in to complete the defence by vowing that all is correct, and by elaborately and

most illogically *proving* it. Then comes TRUTH itself—the truth of God, and laughs all their sophistry to scorn. It lifts up the veil, and discloses all the horrors of guilty Protestantism. You charge the Church of Rome with “pharmakeiai,” which *you* call “sorcery;” but I charge you with “pharmakeiai” in their most literal sense, for you have poisoned ten millions, and will poison ten millions more. You charge Rome with the worship of “Daimonia,” whom *you* pretend to mean the spirits of departed saints in paradise; whereas, I charge you with permitting and practising the invocation of actual moving spirits from the regions of darkness. The Church of Rome only worships the saints at a DISTANCE, but Protestant necromancers pretend to call up spirits of every kind from another world—to bring them into the very room, and to grasp them by the hand. So that if Rome goes far in Dæmon-worship, Protestantism goes still further. “You bring your charges against Popery by giving the Word of God a strained and figurative meaning; whereas I bring my charges against Protestantism by taking the same word in its most literal acceptation. Rome is guilty by implication; YOU are guilty directly and at first sight. Both are guilty, and both shall be exposed to the same visitation.” So says TRUTH, and our Protestant interpreters are silenced for ever.

Scarred by the leprosy of “poisoning,” in communication with the Spirits of Darkness, and stained with the crimson dye of blood, Protestantism stands before the world to receive “the Reward of the ungodly.”

NOTICE.

The correspondent who enquired as to the meaning of Luke x, 18, forgot to add his name, or his exact address.

Torquay, March 1st, 1866 (Written in February).—PRICE, 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

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PROTESTANT SPIRITUALIZING.

WHEN we speak to others of the deeper things of God's Word, it is a common answer, "I do not wish for more than is necessary for my salvation," or, "I do not seek to be wise above what is written." These two answers have stopped the mouths of a dozen generations, and repressed a million hearts. Protestantism having shaken off the external trappings of Popery, but retaining all the spirit, and fully all the worldliness of Rome, was determined not to be righteous over much. "No one shall accuse me of over-righteousness," said Protestantism; "I am a thorough man of the world; I know how to unite both worlds—to get just far enough from Popery to escape the fire, but not one whit further—to get just as much sound doctrine as I hope may save me from hell, but to take in the prospects of heaven with as little enthusiasm as possible—never to encourage one atom of that burning zeal which has disqualified so many for the affairs of this busy life; I will stand on the frontier line between the world and heaven—one foot on the heavenward side of the line, and the other on the earthward side—always ready at a moment! Sundays, holidays, religious meetings, my right foot shall be transferred across the line to the heavenward side—quick as thought! On week-days—in money matters, or in going to war to kill those worthless barbarians in China or Japan—quick as magic, my left foot shall be transferred across

the line to the earthward side, and I shall be as ready for bloodshed, cruelty, and havoc, as the best Papist of them all; but *only* on week-days! not on Sunday! *only* when there is something to be got by it—never for amusement! I will always be a strict Protestant, and never sell my conscience to the priests like those horrid Papists—I will only sell my conscience to the god of filthy lucre; I will always contrive to make both worlds harmonize—always keep on the frontier line, ready to play at ‘Christianity’ with the sharpest man amongst them.” This has for three hundred years been the guiding plan of Protestantism—a religion that has for three hundred years played at “fool in the middle” with Christianity—among all except the ELECT.

It is an ignoble principle that nothing is to be regarded unless what is necessary for salvation—that nothing is to be cared for but what concerns ourselves—that man is all in all, and that the great work of REDEMPTION is for man alone, and the Redeemer only a CONVENIENCE! This principle is so hateful that it amounts almost to a crime, and yet it is the guiding star of nine-tenths of Christendom, Papists, Protestants, and Evangelicals—for there is little difference, except in the external professions of each sect. How much of God’s Word is contemptuously thrown aside! How much that has been revealed for his own especial glory is ingloriously despised! How much has the heart of Christendom been shrunk in, till it has room for nothing but the meanest selfishness! This ought not to be. ALL Scripture is profitable alike, whether it relate to the mere salvation of man, or expand to the WHOLE counsel of God; and those who think only of themselves, may find that their ultimate reward will be as narrow as their own hearts. Deal liberally with God, and he will deal liberally with you.

The Holy Spirit has been pleased to reveal to us in Scripture many things not absolutely necessary for salvation, yet all conducing to the welfare of those who

are to be saved. If SALVATION were the only object of Scripture, then half the Word of God would be mere waste. A few chapters of St. Paul or St. John would be quite sufficient for salvation, and the Bible might have been contracted to almost a single page. For what purpose, then, has so much more been revealed? Why are the Scriptures so voluminous? That the WHOLE counsel of God might be made known—that God might be glorified, and the heart of man might be enlarged. Nature gives more than is necessary for life, and we never object to her generosity. Why then, in spiritual things, should we discourage all knowledge except what is just necessary for salvation? Because our sole desire is to provide for ourselves, or, at best, to serve mankind—not to glorify God. Let us for a moment rise to a flight of imagination which no one has ventured on before—let us imagine that there were no such thing as salvation—that we were sinless beings living at some distance from the presence of God, and out of sight of his immediate glory. In such a case, were a revelation to be made to us from heaven, we should, upon our ordinary principles, not care for it at all. Salvation not being required, all other revelations would be looked upon as waste. It is this principle that the Religious World is acting upon now. “We want nothing but salvation—we want nothing but what relates to man, and all investigation of Scripture beyond this one point is superfluous and useless.” So says the world at large, as we might have expected; and so say the Protestant World and the Religious World, which no one, beforehand, could have expected. Is it so in the height of heaven? Do angels despise those revelations of the Godhead which, we may be sure, are vouchsafed to them from age to age—through the million ages of eternity? Do they say, “We are sure of salvation, and we desire no more; these revelations of the Godhead are superfluous and useless—we will leave them alone, and amuse ourselves with our own affairs?” Do they not, rather, make every

manifestation of God a fresh object of desire? Every new revelation of his attributes is the "daily news" of heaven! "What has God said—what has he revealed—what is he about to do?" These are the daily enquiries—the delight—the news of heaven. To gain one new idea of infinite wisdom—to look one fathom deeper into the depths of unfathomable glory—to watch one movement further of that hand which strikes out blazing stars in the universe of darkness—these are the joy and pride of heaven, as they seem to be the aversion and the shame of Christendom. The Christian World is ashamed of divine knowledge, and men conceal their investigation of Scripture as if it were a disgrace to care for God except only as a CONVENIENCE. "We are saved, and what more need we desire; the thing is settled—now let us turn to the world." Such is the Protestant divinity of the present age—cold, narrow, and selfish to the last. The utmost reach of its efforts is for man—the designs of God for his own glory are far less regarded than a debate in Parliament, or a clerical quarrel between the Bishop of X. and the Reverend Mr. Z.

The world will be the world as long as ever it remains under the government of man—engrossed by selfishness, and indifferent to God, except to make him a CONVENIENCE. But heaven will be heaven, now and for ever, and the King of heaven will always be its chief object. In due time, the government of man will be superseded upon earth, and the government of heaven will take its place. It is to that time all Scripture directs our eyes. Not to our own bare salvation; not, in any sense, to that false doctrine of our age—the conversion of the world, or the SPIRITUAL reign of Christ. Nothing but profound ignorance gives existence to these fictions. One ray of spiritual light dispels them for ever. But we must look for that ray where it shines—in the prophetic Scriptures, not in the elementary teaching of St. Paul. Yea in these days, the Holy Spirit himself is set aside, to make

room for St. Paul. The universal teacher is set aside for the limited one, and the Church is starved into a skeleton by want of half the necessities of life. A little daily bread is given to it to keep it just alive, but the wine that "maketh glad the heart," and the oil that "gives a cheerful countenance," are scrupulously kept back. The Church of Rome does not more effectually keep back the literal wine from the laity, than does the Protestant Church keep back that old wine of prophecy which maketh glad the heart. Dry bread—dry and stale—from week to week—is the dole measured out to the congregation. The Church gives the dry bread, and the people moisten it with a wine of THEIR OWN—with that wine which is the "poison of dragons, and the venom of asps." (Deut. 32, 33.)

The Scriptures, as we have said, direct our eyes to a point far higher than salvation, and far brighter than our own individual interests—to a point higher than man, and brighter than heaven itself. That point is the personal presence of the King of Glory—accepted by mankind as the King of all the earth, and seated on the throne of David. There might have been individual salvation without glory, or there might have been glory possessed in heaven, while the earth was lying in ruins. But such is not the teaching of Scripture. It is only the carelessness and the ignorance of modern divines which have spread abroad that most unscriptural idea that the saints are to pass away into heaven—the earth to be destroyed—and all things brought to an end in one day of twenty-four hours, commonly called the "Day of Judgement." Of such a fiction as this, there is not one trace in Scripture. It was invented by man for an obvious purpose, namely, to get rid of all superfluous thought as to eternal things—to shrivel up the grand operations of God into a single point—to reduce ten thousand vast designs to one narrow scheme—to reduce a thousand years of action to a single day, and, thus, to contract the all-embracing plan to the dimensions of an atom. This

serves a purpose. It can be taken in at one glance—it can be stated in one sentence—it can be comprehended at one effort. The work is done! The destinies of heaven and earth—the happiness or misery of the human race—the grandest design of God—can be disposed of in one instant, or in one phrase. “The Day of Judgement”—a single day—disposes of all the immensity of the Future, and all the preparations of the Past; that little point is made the centre of eternity.

This saves a world of trouble, but it saves it at the expence of truth; it saves a world of trouble at the expence of two real worlds—the present and the eternal; it leaves no impression on the mind except on a single point, and the whole wide brain of man is left free for the schemes and occupations of the earth—oppressed by heavenly thoughts at only one solitary point. By this device of Satan, man is left free to fix his heart upon the world. Heaven does not come in until the last moment, and is for ever dissociated from the earth. Time is for the earth—eternity is for heaven; and the four-and-twenty hours of “judgement” is the only point at which they meet. This saves an infinity of trouble, and leaves the mind free and unencumbered for all its worldly schemes.

But this is not only unscriptural, but impossible. The earth has been redeemed with the blood of Christ, as much as the soul of man. It has first been created, and afterwards redeemed, and is it to be so ingloriously cast aside in a single day? Most certainly not. There is no such extravagance in the counsels of heaven! If the fowls of the air—if the hairs of our head—are provided for, or numbered, can we think that the whole earth is to be thus disposed of in an hour? On the contrary, it is a part of the eternal plan, just as much as the human soul. Without the salvation of the EARTH, redemption would be imperfect, and the salvation of mankind alone would be but HALF a salvation. The works of the divine hand are not done by halves. REDEMPTION is far wider than SALVATION, and while

salvation (strictly) is for man, redemption is for everything on earth, and for the earth itself. When the earth was first made, it was made for eternity; eternity was stamped upon it as much as on the human soul. It began like the SOUL—faultless, yet liable to fall. It fell under judgement when its occupier fell—it lies under judgement still, like the soul of man. It is equally the object of redeeming grace, and when man himself shall be renewed and begin to live again, so will the earth to which he belongs. When the human body rises from its parent dust, and becomes immortal, then will the earth from which it rose become immortal likewise. The connexion between the body of dust, and the dust from whence it was taken, is far too strong to permit the one to be glorified while the other is destroyed.

These thoughts have been forced, as it were, upon our mind by looking on at the encreasing apostasies of the present day. We see errors and heresies of every kind springing up like poisonous weeds in the midst of the harvest field, and no man cares for them in earnest, and no man combats them with legitimate weapons. Be assured of this—that as long as we omit the future kingdom of God as established upon earth, so long we have no legitimate weapon with which to combat heresy. We leave out one-half of divine truth, and we vainly hope with the broken sword to contend with the hosts of darkness—we spiritualize the grandest prophecies of Scripture, and then wonder that infidels follow our example and spiritualize all the rest, till no reality or meaning is left behind. It is our spiritualizing interpreters who are answerable for all the heresies of the age. If you tell a man that the “kingdom” means the preaching of the gospel, he looks round on the ghastly exhibition—a little bit of truth here and there, hardly believed and still less practised, surrounded by misery, poverty, toil, and crime—by war, massacre, and cruelty—by vices without number—by deeds of murder more numerous day by day—he sees the

world a dung heap of disease and wretchedness, sending up its obscene smoke in the face of heaven—and then he says, “Is this your ‘kingdom’ of God?” “Yes,” you reply, “the kingdom has begun—the gospel has been preached for 1800 years.” “If this be the kingdom, then,” he replies, “I will have nothing to do with it—it is not worth the trouble that has been expended on it, and, bad as the world is, it will give me something better than such a kingdom as this.” He returns to the world, and forsakes the “kingdom.” And he would be right in doing so, if our interpreters were to be trusted; for if our Christianity were the “kingdom,” such a kingdom would not be worth a thought. It would be a greater impostor than the world itself. It is by these false interpretations—by this most dishonest “spiritualizing”—that men have been driven for refuge to heresy or to crime. In search of rest—with that “ardent longing”—with that “craving void” which IMMENSITY alone can fill—they are put off with a remote unknown world, and bid to wait a thousand years, with nothing to sustain them but this forlorn hope! Shocked and disappointed, they turn to the near realities of life as better than the far distant shadows of modern theology. You cannot satisfy a starving man by telling of a feast at the year’s end—you cannot satisfy the heart by speaking of a remote futurity. You must bring down HOPE from the skies, and place it within reach—you must give it a solid form, and spread it out in the centre of the world, before it can overshadow and overpower the attractions of the earth. Those weeds will grow for ever, while the Tree of Life is in the skies. Bring it down and place it upon earth, and its divine exhalations will destroy the poisonous plants. Heaven must be brought down to the level of mankind, that men may stretch out their hands and gather its immortal fruits.

All this the Word of God has done, but our false theology has defeated the design—our dishonest spiri-

itualizing has poisoned spirituality. We find, in the Word of God, a perfect plan of redemption, and a perfect remedy for all the evils of the world. It begins by faithfully warning us that no progress or improvement is to be looked for under human government—that, in spite of gospel preaching, the world will grow worse and worse—that a few only will be gathered out, and that the rest will be as far from God as if Christianity did not exist; till, at last, transgressors should “come to the full,” (Dan. 8th) and rise up in open war against the King of kings. Then the last battle should be fought—the victory be gained—and the kingdom of God established upon earth. Until then, it has told us to look for nothing but an ANARCHY; no King—no kingdom—not even a VISIBLE church—is to be hoped for until then. Anarchy alone—both in government and in faith.

It has been always the aim of Scripture to bring the promises as near as possible—to enable us at all times to keep them within sight, and to give them the utmost reality and SOLIDITY. The Jewish religion possessed both these advantages in perfection. Earthly prosperity in an immediate land of promise was the Jewish hope, and an actual earthly territory—“the glory of all lands”—was the prize and the reward. Here was no blank in space, and no blank in expectation. Instantaneous reality was the prize. Every Israelite could understand, at a glance, what was meant by the “land of promise.” The grapes of “Eshcol” brought it at once before his eyes. He could equally understand what was meant by “immediate possession”—he understood that as soon as he had crossed the Arabian desert he would find himself in possession of the prize. It was by unbelief alone that he threw it away, and was compelled to wait forty years before his entrance upon Canaan. Had Israel believed, they need not have waited even a day. The religion of a Christian is not inferior to that of a Jew. The Jew had not reality and “immediate possession,” while the Chris-

tian is left to unsubstantial shadows, and far-distant hopes. It would have been strange indeed had the Son of God brought in a hope inferior to that which had been preached by Moses, who was only "a servant." The son cannot be inferior to the servant. The hope of the Christian Church is as real as that of the Jewish—it is as closely connected with the earth—it is so near that it may be realized to-morrow; and, to make up for the uncertainty of the *time*, it extends over an infinitely wider *space*. The hope of Israel never reached further than the earth, but the hope of the Church reaches over all the universe. "ALL things are yours" is the promise, because you are Christ's, and Christ is God's. The Israelite had an immediate hope of a possession limited to the earth—the Christian is offered a possession embracing both earth and heaven. The vastness of the space makes up for the uncertainty of the time. And yet the time need not have been uncertain. The uncertainty and the DELAY have been the work of MAN. Had all mankind welcomed the King of kings when he appeared at Bethlehem—had they cried out, "We have no king but JESUS"—the "kingdom" would have come to that very generation, and "Thy kingdom come" would have died away into "Blessed is he that cometh in the name of the Lord." "Thy kingdom come" is a happy phrase, but "Thy kingdom is come" is happier still; and it is only the unbelief of man that has kept back the happier phrase, and compelled the less happy one to be still sent up to heaven.

The hope of the Church is like the hope of Israel—it is earthly, and it is near, and, like Israel's hope, it might, but for unbelief, have been immediate. It may be inferior in nearness, but it is far superior in grandeur, for it extends from earth to heaven. It possesses, too, all the elements of REALITY—it is as real as the hope of Israel—it is as substantial as the grapes of Eshcol. There is not one shadow on its surface, nor one shadow in its skies. It is as real as it is bright

—neither shadowy with gloom, nor shadowy in fulfillment. It begins with the “marriage supper of the Lamb”—a feast as real as the feast of Ahasuerus. It begins with the day in which the God-man shall drink new wine in the kingdom of God, and with that wine welcome his people to their inheritance. It goes on to the assembling of the armies of heaven—to their majestic march along the skies—their refulgent descent upon the Mount of Olives—the great battle of Almighty God—the slaughter of the kings of the earth—the deliverance of the Jews—the raising of the siege of Jerusalem—the earthquake—the NEW RIVER—the upheaval of the land—the proclamation of the NEW KING throughout all the world. (Isaiah 66.) It goes on to the rebuilding of the temple—the magnificent re-establishment of Jerusalem—the renewal of the priesthood and the sacrifices—the annual celebration of the Feast of Tabernacles—the assemblage of all nations—the visible glory of the Lord, when every eye shall see him. Is not this REALITY? Is there upon earth anything so real? Yet this is the hope of the Church, as surely as “Canaan” was the hope of Israel. But this would never satisfy the Religious World. Its pretended defect is that it is too CARNAL—its real defect (in their eyes) is that it is too SPIRITUAL. The lamb is accused of being a wolf, and hunted down by real wolves on the strength of that accusation. There is nothing carnal in the “kingdom of God,” or the millennial reign; it is merely a restitution of all things to their original and legitimate perfection—a perfect mind in a perfect body—a perfect climate and a perfect soil—all things brought back to their original condition, and Death and Hades cast into the Lake of Fire. Is that CARNAL? It is the perfection of spirituality. It restores everything to its right place, and sets reason above passion, and the mind above the body. Whereas carnality is that dis-tempered confusion—that fever of the soul—which sets passion above reason, and the body above the

mind. What must be the state of the Religious World when it regards the personal presence of Christ as a carnal condition, though to think of him at a distance is considered the height of spirituality? How can it be that to look on him near at hand can promote carnal debasement? Is it not a holier state of things to SEE God than to BELIEVE in him? Is not heaven, where he is seen, a holier place than earth, where he is out of sight? If the "reign of the Messiah" be carnal, then heaven is more carnal than the earth, for it is the personal presence of the Lord which distinguishes heaven and the kingdom, equally, from the world as it is now. In short, the charge of carnalism is only a device to get rid of the personal reign altogether. The Religious World treats the Lord's kingdom just as the Scribes and Pharisees treated the Lord himself. They accuse it of carnality in order to run it down, as the Scribes and Pharisees ran down the Lord himself with that false cry—"Behold a gluttonous man, and a wine-bibber; a friend of publicans and sinners!" How exactly the two accusations agree. How alarmingly like is the Religious World to the Scribes and Pharisees. The KINGDOM cannot complain if it be exposed to the same calumnies as the KING.

This false charge of CARNALISM may have begun from some well-meaning persons who did not understand the divine nature of the personal reign. But having once been set going, it has been kept up by others from motives thoroughly unchristian! The true popular hatred of the personal reign is founded on the basest feelings of worldliness and profanity. It is not love for spirituality which leads men to abuse this doctrine, but hatred for God. The personal presence brings deity too near. It overshadows the little ambitions of the world, like some gigantic tree. The pert, proud sparrow cannot bear the presence of the eagle. The reign of the Son of God extinguishes all lesser heights, and reduces proud men to a painful insignificance. Human weakness trembles at the pres-

cence of omnipotent strength. Men of science, who are now more conceited than ever, feel that in the omniscience of the new King, their own knowledge will be swallowed up like a snowflake in the ocean. When SCIENCE itself is revealed, the philosophers—"friends of science"—will have to follow in the train. While wisdom is absent, the friends of wisdom take its place. Philosophers are the viceroys in the absence of the King. But when the King himself appears, the viceroys become ordinary men. The world wishes to be left alone—to dispense with God altogether—to govern itself as a full-grown man. It is the child fancying himself a man, and pettishly resisting the interference of its elders. Yet, after all, the world is but a CHILD—compared with the years of eternity, its antiquity is but a day—compared with the immensity of eternity, its empires are but the garden-plot of a child—compared with the light of the resurrection saint, its science is but a child's primer—compared with the kingdom to be conferred upon the elect, its proudest governments are but a nursery game of "kings and queens." Yet the CHILD fancies itself a MAN, and struts about with a grotesque air of imaginary manhood, until it falls ignominiously into the mire. It rises again, strikes off the mire, and says, "The next time I shall do better." But it falls more ignominiously than before, and will never cease to fall until its proper ruler comes. Yet HIS presence is styled a carnal idea, and its own childish fancies are the height of spirituality! O Scribes and Pharisees, when will you learn that there can be no perfect spirituality until the Lord of Spirits shall be personally present?

We see before us, every day, the bad effects of our dishonest practice of "spiritualizing" Scripture. This spiritualizing practice has destroyed the vitality of the Church, as it has reduced the Word of God to a heap of RIDDLES. It has given leave to every neologist, or free thinker, to put his own interpretation upon whatever passage he thinks fit to explain away—upon every

thing that opposes his own fancies, or his lusts. If you, for your convenience, explain away the noblest prophecies, another, for *his* convenience, has an equal right to explain away the doctrines or the precepts. You cannot deny to others the privilege which you so vehemently claim for yourself. Hence have sprung "Essays and Reviews"—and Colensos—and a whole swarm of noxious insects, whose noise, and numbers, and restless agitation, make up for the minuteness of their size, and the pettiness of their bite, and who fill the atmosphere of the Church with venom and confusion. Our spiritualizing interpreters are answerable for all this.

But, still more, the practice of spiritualizing has debased the Church, and driven it back into the world, and has destroyed spirituality itself. By attempting to be over-spiritual, we have become thoroughly un-spiritual. The two extremes have met at the neutral point. As we have remarked before, the common idea of the "kingdom of God"—the fashionable invention of our popular preachers—has reduced the hope of the Church to a worthless fiction. If the present state of Christianity be the "kingdom," as it is said to be, Christianity would be a FAILURE. Who would value a "kingdom" which has no control over the world—which allows vices to swarm around us—which allows us to butcher the Hindoos—to burn the Japanese—to rob the New Zealanders of their best land—to poison the Chinese—to exact an hundred lives for one in dealing with the Blacks, while the vilest murderer at home is permitted to escape? Is this the "kingdom of GOD?" It is the "kingdom of the DEVIL," and it is an insult to the Lord of Glory to mention his divine kingdom in the same breath with these atrocities. The kingdom of God is "righteousness and peace, and joy in the Holy Ghost." The "kingdom" which we now witness upon earth is—iniquity and war, and eternal mourning under the spirit of the devil. We live under the reign of darkness, and our gospel

preachers tell us that it is the kingdom of light. No wonder if the ungodly scoff at such a kingdom. No wonder if the godly turn mournfully away, and ask in their hearts, "Where is the God of Judgement?" "Is this, indeed, all that we have to expect from the magnificent promises of Scripture?" No wonder if they drop their hands in despair, and cry, "Who will shew us any good?" You have no right to put them off with a future state alone—you have no right to refer men for comfort to ETERNITY. The Word of God anticipates eternity, and promises the "kingdom" one thousand years before the END. It tells us that it may begin in our own day, and must begin one thousand years before the true eternity. You put off the FEAST for more than a thousand years—until it has become stale and cold—and the hearts of all who long for it become as cold as the feast itself! "Blessed are they that hunger after righteousness, for they shall be filled;" so says TRUTH. "But you shall be starved to death in waiting to be filled;" so says Falsehood. Falsehood is believed, and Truth is turned into a riddle, and the Church is left to satisfy its hunger with the WORLD. Such is the fatal result of our spiritualizing interpretations.

Great mischief has been done by the strange error of confounding SPIRITUALIZING with SPIRITUALITY. The resemblance in sound has led to the mistake of supposing a resemblance in sense. There is, in reality, no resemblance between the two. "Spiritualizing" takes the promises of God—which relate to the visible world, and to the restitution of all MATERIAL things—and applies them to the invisible world of thought, and to the inward workings of the heart. "Spirituality" brings heaven down upon the earth, and sets the Lord of heaven before us as an object of SIGHT. By the brightness of his PRESENCE it extinguishes the attractions of the world. It brings the sun into the skies to put out the stars; and thus it gains as clear a victory as the sun himself gains when he arises and extinguishes

the stars. Whereas our feeble "spiritualizing" removes the sun to an invisible distance, and leaves all the little lights of the world to attract us with full strength. In short—spirituality overcomes the world by introducing the presence of a superior force, while "spiritualizing" banishes that superior force, and leaves no power behind to withstand the solicitations of the WORLD.

NOTICE.

New Work by the Rev. M. Baxter :—Coming Wonders between 1866 and 1875, giving the fulfilment of Daniel and Revelation, the seals, vials, trumpets, the great persecution by the Napoleonic Antichrist, the two Ascensions, etc., with numerous extracts from the best expositors, and new illustration. 3s. 6d. W. Macintosh, London.

We are bound to express our dissent from Mr. Baxter's view of the Removal of the Church, for which we believe no one is authorized to fix any time or date, or to say when it is to be.

Torquay, April 1st, 1866 (Written in March).—PRICE, 2d.

LONDON :

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

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THE RECOMPENCE OF WORKS.

THE more one reflects the more unscriptural it appears to accept the opinion once expressed by Mr. GOVETT—that a true believer may be condemned hereafter to any punishment “short of eternal woe.” Every true believer is a MEMBER of Christ, and can we conceive any member of Christ condemned to all but “eternal woe,” while the Head himself, and the members of the body at large, are all the while in eternal glory? This seems to go one degree beyond the Romish doctrine of purgatory—for purgatory only affects the members of Christ before the resurrection, whereas the doctrine invented by Mr. Govett pursues them into the eternal state, and affects even the resurrection body. We may, therefore, leave this opinion to itself as unscriptural and unnatural, for it seems as contrary to nature as to Scripture to imagine one member suffering for ages, while the other members are enjoying undisturbed felicity. At least, according to the present nature of things, it would be impossible for the human body at large to be perfectly at ease while one member of that body was suffering some extreme agony. If you hold you finger in the candle, you will find it impossible to enjoy complete felicity throughout the rest of your body. You cannot say, “My finger shall burn, but I will take care that the rest of my body shall be perfectly at ease.” And the nature of things must be strangely altered hereafter if, in the eternal state, one

member may suffer, and the other members may not suffer with it—if one member may be in purgatory, and another member in heaven.

Yet it is equally true that God “will reward **EVERY** man according to his works.” This momentous truth is repeated in Scripture too often to be evaded or explained away. It is dwelt upon as the grand principle and the foundation of divine government—it is the perpetual answer to every enquirer. If you ask, “What is the kingdom of God—what are the principles of the eternal empire?” the answer is from Scripture—“That **EVERY** man shall be rewarded according to his works.” There is nothing to be added to this, and nothing, we may be sure, can be taken from it. It contains, in one little sentence, the immeasurable plan of **ETERNITY**. Every man, from the first-born of mankind to the last—every action of every man, whether of mind or of body—everything, good or evil—every spiritual work, and every work natural—every secret thought, forgotten by the thinker himself—every act performed so long ago that all its effects seem crumbled into dust; the work that shook an empire, and the work that crushed an insect—all, forgotten by the actor himself as too trifling for memory, or too remote—all, remembered by the Divine Remembrancer, who calculates alike the stars of heaven, and the hairs of your head—every thought, word, and deed of every human being, from the first birth of man to the day of judgment. What mind can conceive the immensity of this plan? Who but the Almighty could announce such a scheme of government? Millions of millions would not express the multitude of cases to be tried. And all the complexities of the visible world would be simplicity itself compared with the investigation of each case. The motives—the temptations—the aggravations—the excuses—the intentions—the good effects, or the evil, of each separate action—the suddenness, or the deliberation—the mixed motives, or the singleness of design—all these to be weighed, compared, adjusted,

and the decision on the case to be announced with the nicest equity. None but the divine Judge is equal to so vast a process, and the government which can execute such a plan is well worthy of being set up on the ruins of all earthly government. Our best earthly governments are but the play of children—infants pretending to be full-grown men, and coming to a mock decision with a ludicrous solemnity—punishing little criminals for little crimes, and rewarding great criminals for great crimes—punishing a starving man for stealing a farthing, and rewarding the man who blows fifty men to pieces from his guns! Calling the little criminal a **VILLAIN**, and the great criminal a **HERO**. Such is human government, and as such only held together for a while to shew the incapacity of man, and then to be succeeded for ever by that perfect rule which will shew forth the capacity of **GOD**. Against this, the heathen-christians of the age may furiously rage together, and the people imagine a vain thing. Yet, in spite of all, God shall set **HIS** king “upon his holy hill of Zion.” And with righteousness shall **HE** rule the earth, and the people with equity.

The separate judgement of each individual is going on for ever. Day by day, every man's words and works are before the eyes of God. Day by day, every extenuating or aggravating circumstance, every temptation, every event of every life, every motive of every action—is seen, estimated, and judged in the divine mind. There needs no day of judgement to bring men's works to trial—they are tried from hour to hour. The day of judgement is only the day in which the conscience will be awakened as in a moment, and illuminated as by a flash of lightning, that each man may see **HIMSELF**—a sight which he had never seen before; and that each may feel, if not acknowledge, the equity of the sentence. The day of judgement is not the day of trial, but the day of verdict. “Guilty,” or “Not Guilty,” will be the language of that day. The guilt itself is estimated from hour to hour, as man lives on

in the business of life, and goes to sleep each night, without a thought of the record kept in heaven of the good or evil of the day. But there is one act of judgement which is of a different kind—the aggregate judgement of the world at large—the judgement of the world as a world, and not as a collection of individuals. That judgement is reserved, of necessity, for the day of the Lord—for the millennial reign. For six thousand years the world has governed itself. Left to its own resources—controlled by its own wisdom—it has failed in EVERYTHING, yet it acknowledges NOTHING—it is as self-satisfied and self-righteous now as when it built up the tower of Babel—a fortress against the judgements of God. Instead of one Babel it has built up a thousand, each of which is to make men a “name,” lest they be scattered abroad, a helpless multitude, upon the face of the earth. The failure of human government has been complete, yet men are for ever pursuing the shadow of SUCCESS. With their back to the “Sun of Righteousness,” the shadow must always be before them—pursue it as they will, it will always fly, so long as their back is to the “sun.” But in the millennial reign they will be compelled to stand still for the first time; no more vain agitation will be allowed. They must stand in one spot while the Sun of Righteousness culminates to the zenith, and then the shadow will disappear, and reality will shine above their heads—not the shadow of success upon earth, but the reality itself in the sun and the meridian sky. This will be the day of judgement for the world itself, as an aggregate of men—the present and the past will be brought to trial by the FUTURE—the six thousand years past, and the present moment, will be brought face to face with the new kingdom of God. Men have had the government of the present and the past—“Well! what have you made of it?” “Nothing but misery and confusion, ending in the dread apostasy of the Last Antichrist.” Is this all that you could do in six thousand years? Why, you have done even less than

nothing, for your last state under Antichrist was far worse than your first under Adam. Every "thousand years" was worse than the thousand years before, till you had fairly brought down Satan upon earth, and filled the world with devils. (Rev. 12.) Now let the Lord assume the government, and see whether his management is better or worse than your own." Then the kingdom of God will begin—the Son of David will reign alone, the autocrat of the globe—an absolute monarchy will be set up, which is the only government that God approves—the absolute monarch will be a perfect man, and a perfect God, and all things will prosper under his sway. The righteous will be set up—the wicked trodden down—the principles of the Evil One, which now control the world, will be suppressed, and the principles of the Holy One will take their place. The dullest mind will understand—the dullest eye will perceive—that some happy revolution has been made. All men will compare the past with the future—the kingdom of man with the kingdom of God—and will of themselves pronounce the verdict upon the case. "Guilty, or not guilty," is the issue raised, and the verdict will be "GUILTY" as to all the governments of man. Our ever-fretful struggles—our ever-fitful hopes—our ever-feverish unrest—will be contrasted with the quiet irresistible power which will spread from the throne of heaven like a pure flood of air and light, and bring peace and happiness wherever it extends. How wicked and how foolish we have been, will all men say, when they compare their own restless unsuccess with the calm achievements of Omnipotence.

The judgement of the world, as a world, will proceed for a thousand years. A thousand years are "God's day," as it is called by the Jewish writers, and in that day the world will be judged as a world. It will be both convicted of total incapacity for self-government, and convinced of its own folly in rebelling against the government of heaven. The whole seven thousand

years make up the GREAT WEEK—a week of millennia—every day a thousand years. For six millennial days, sin and misery have laboured, and done all that they had to do, but the seventh day is the “Sabbath of the Lord our God,” and that one day of God will put to shame the six laborious days of man. The seventh day will be success without effort—the six days of man have been effort without success. As for each individual of mankind, his judgement, as we have said, is in fact always going on. The “eyes of the Lord run to and fro through the earth,” and not only witness every act, but penetrate every thought. His ears hear every word—his eyes perceive our words while they are forming on our lips. What a subject for reflection does this disclose to us! Every act, word, and thought, seen, and estimated, and judged, the moment that it springs into existence. Nothing overlooked—nothing forgotten; the sum total of our lives written down in the Great Book of Heaven—the good and the evil, all are there—all estimated at their exact value. The positive side and the negative balanced against each other, and the final result ascertained. Who can abide such a scrutiny? Who can answer for a thousandth-part of the debt? For DEBT it will always be, even with the best. Answer for it indeed! Who can even remember it? Who can recollect his own life—forgotten words, and deeds, and thoughts? Things which WE regard as too trifling to be remembered—things which we look upon as trifling faults, but which God looks upon as the essential venom of our hearts. The long-buried years of early life, rising from the dead when you rise yourself, and meeting you face to face with a startling recognition. We think that our life is moving in a right line, and that all that is past has been left behind for ever. How astonished shall we be to find that our life has been moving in a CIRCLE, and that when we have traced the circle round, we meet face to face with our infant years, and with our earliest transgressions. The meeting

will be strange indeed, and the recognition will be as unwelcome as the apparition of a spectre. We believe in the resurrection of our bodies, but we are slow to believe in the resurrection of our **WORKS**. Yet if the body is to live again, the "deeds done in the body" must revive along with it. We do not plead the statute of limitation against the resurrection of our bodies—we cannot then plead the statute of limitation against our sins.

Our present subject, however, is the "General Recompence of Works"—a subject far too great and profound for the mind of man, were we to try to investigate its depths. But on the surface we may discover many things worthy of our notice, provided that we do not go beyond the limits of revelation. "God shall reward every man according to his works." "God shall bring every work into judgement, with every secret thing, whether it be good or whether it be evil." (Eccles. 12-14.) These two sentences contain the whole subject of future judgement, as far as it is revealed to us in Scripture. As far as it is revealed, it is not only lawful but incumbent upon us to examine it, though it would be presumption to stray beyond the limits of revelation. The two verses just mentioned are not independent of each other. They are complementary, and the two put together make up the **WHOLE** scheme of future retribution. "God shall reward every man according to his works. But it might be asked, "What works are meant?" The answer is contained in the other verse—"Every secret thing is to be brought into judgement." So that "works" include not only outward manual operations, but secret thoughts, and the operations of the mind. Again, "God shall bring every work into judgement"—but "what will he do when he has judged it?" He will **REWARD** it as it deserves. So that the two verses make up the whole scheme of future retribution. It would be useless to judge a work unless it were to be rewarded, and it would be contrary to divine equity to

reward a work until it had been judged. And as for the "reward," it does not imply favour only; it is not always taken in a good sense, but extends to retribution of every kind. It is the common idea that there is no such thing as discrimination or variety in the future state. Our religious teachers have long been so careless and so ignorant that they cannot solve the slightest difficulty in the immense subject of the eternal state. The most paltry questions of church government are canvassed with eagerness, while if you ask a question as to our everlasting state you are told that such questions are unprofitable and presumptuous. Ignorance sets up for wisdom, and carelessness for reverential awe. O blind leader of the blind! Blind as to the stars above your head, but rapturously quick-sighted in gazing on the weeds under your feet. The priest's lips should *keep* knowledge, whereas *our* priest's lips extinguish it.

There must be more variety and discrimination in the eternal (far more) than in the earthly state. What is this earth but a feeble copy of heaven? We find in heaven all the perfect models of this world. We worship kings (or queens) on earth with blind idolatry—we find a KING in heaven. We admire and envy magnificence of architecture—we find a city of gold in heaven. Chariots, and horses, and dress, are the idols of the earth—we find in heaven garments brighter than the sun, and chariots and horses of fire. Every horse, every chariot, every wheel, a living rational being—of spiritual substance, refined to its last perfection, and putting to utter shame the proud Arabian blood of our earthly steeds. We find earth a poor imitation of heaven in things external, and can we think that it is superior to heaven in the arrangements of its society, and the gradations of its ranks? The infinite wisdom which formed the living chariot with its living wheels, has not overlooked the far more important work of social construction. In eternity we may be sure that there is far more discrimination than on

earth. There everything is in its proper place—every man exactly where he should be. Our coarse intelligence takes men in the mass—the slightest resemblance is sufficient to form a group. Every man who can write is fit for one occupation—every man who can read for another—and every man with two arms and legs is fit for a third. The infinite intelligence of the King of Kings distinguishes every variety of character, of temper, and of talents—sees, at once, the fit place for the man, and the fit man for the place—inspects each separate mind at a glance—takes up each individual in its hand, weighs him, measures him, and then sets him down in the very spot, and in the very employment for which he is fitted; perhaps for a time—perhaps for ever. Heaven is not what our religious teachers fancy it to be—a place of confusion worse confounded, and of intolerable monotony. It is not a place where all are alike employed (or unemployed) in sitting on a cloud, and looking up into the sky. Such a state of things would be a STUPOR—not a HEAVEN. It is a place of CONSUMMATION. It is in heaven that the character worked out on earth is brought to its final point, and applied, with unerring sagacity, to its proper use. We come into this world like some shapeless piece of oak cut from a forest—we have no regular form, and no essential fitness. The hand of God takes up the shapeless mass, shapes it into symmetry—makes it taper gradually to a point—carries out its form from end to end, and then lifts it up to the skies to be applied to its proper use in the City of God. There are the great spars and the small—the mighty masts and the slender oars—in the divine galley. All men are no more fitted for the same employments in heaven than they are for the same position on earth. Every saint is not fit for the same post in the Church on earth, and can we imagine that the moment that saint enters heaven he becomes as fit for any and every position as every other saint? Such is the common opinion of the Religious World, but it is contrary to every dictate of

reason. The character is to be formed in this life, just as a vessel is shaped by the hand of an artificer. But when the vessel has first been shaped, it is afterwards carried away by the purchaser to be employed in its proper place. You do not purchase a multitude of vessels at the goldsmith's, and then bring them home to jumble them together in a heap. Neither does the goldsmith form them in a variety of shapes, in order to be applied indiscriminately to one purpose. The Holy Spirit does not mould men so variously in this life in order to apply them to the same indiscriminate service in the life to come. The gold itself, indeed, is always refined by one and the same process. The same method is employed in every case in purifying the metal. Some may require more purification than others, but all are purified by the same rules. Then follows the work of melting down, recasting, moulding, shaping, polishing, and finishing. These processes differ for every individual vessel. The gold may be the same, and the purifying may be the same, but the finished works may be completely different both in form, and in the use to which they are applied. The process of the refiner and the goldsmith represent the process of the Holy Spirit; the original ore is the same—the first process is the same in all—but the finished work—the shape, and the use—are different in each. All saints are equally sinners by their origin—all are purified by similar, though not by the very same means—but all are not alike when made ready for the Master's use. The wedge of gold, as it lies in the goldsmith's workshop, is one unvaried mass, but what a variety of vessels, of ornaments, and of uses, are brought out from that one unvaried mass. Yet it is commonly supposed that the golden ingot of the Church on earth is to be carried bodily into heaven in one shapeless mass, without undergoing any process whatsoever except the one original process of refining it. It is thought that if the gold is refined that is enough, and nothing more is to be done! But in

earthly matters, a wedge of gold, left as it is, is utterly useless. It is of no more value than a wedge of brass if it be not turned to some account, and drawn out into some form. It must be coined into money, or shaped into vessels, or else it may as well not exist at all. So it is with the Church. If it is only to be refined as pure gold, and then brought into heaven as a shapeless mass, it will be utterly useless. All the refining labours of the Holy Spirit will have been expended in vain—it remains for ever a dull inert weight in the hands of the refiner. We cannot suppose any work of the Holy Spirit to be in vain. There is nothing dull or inert in heaven. The golden wedge is divided and sub-divided—melted down—moulded into a thousand forms, all for ornament and use in the “many mansions” of the eternal city. There are large vessels and small—vessels for one use or for another—all of the same original metal—all of thrice-refined gold—but NOT all of the same size, or for the same use, nor all equally decorated, engraved, and chased by the hand of the artificer. The goldsmith shews you a multitude of vessels, all of them alike in their original substance—all of the same pure gold. Yet how different are they in size, use, form, beauty, and decoration—as different as if each were formed of some different kind of metal. So we may be sure that it will be in the eternal state, and in the Kingdom of God, or else the analogy of the goldsmith fails, which is impossible, and that golden ingot—the Church—lies on the floor of heaven, as dead and useless as if it were a heap of clay. Who ever heard of a wedge of gold laid by permanently, and never drawn out into any useful shape? Or, again—Who ever heard of a goldsmith who, having an infinite quantity of gold, made from it an infinite number of vessels, all of them exactly of the same size, and shape, and ornamentation, without suffering the slightest difference to appear between one and another, even though there were a million of them? Yet such is the ordinary view taken of the eternal state, in which (as

people are taught from childhood) all saints will be alike—all equally REWARDED—and all engaged in the same employment, namely, sitting on a cloud and singing psalms. No doubt this will be one part of their occupation, but surely not the whole.

This, however, is by no means the entire view of the subject. The most important division of it still remains. We have supposed that all saints are equally pure, and equally refined. We have supposed that the work of the Holy Spirit is the same in all—all are equally pure gold. Even in that case, the analogy of the goldsmith—or the more Scriptural analogy of the “potter”—shews us that there may be a wide difference between the saints—in size, and beauty, and shape; that is to say, in greatness, glory, and occupation. But what shall we say, if it be proved that all saints are **NOT** equally pure—**NOT** equally refined—**NOT** equally **SPIRITUAL**? That all saints are not gold—all are not of the noblest spiritual metal—but that some are only silver—others only wood, or even clay. What shall be said to this? Yet it seems to be taught pretty distinctly by St. Paul in 2 Timothy ii. 20. The “great house” is certainly the House of God—either the Church on earth, or the Church in heaven. We think it means the Church in heaven. It is often supposed that the vessels of wood and of earth mean false professors, who will have no part whatever in the future kingdom; and, therefore, that the apostle is speaking only of the visible Church on earth. But reflect for a moment, and you will find good reason for denying this statement. A false professor is good for nothing. He has no place in the House of God—he is of no use for anything, whereas a vessel of wood or of earth is by no means useless. It is as useful in its way as a vessel of gold—sometimes far more useful. We can do better without vessels of gold than without vessels of earth. A false professor is thrown away, but we do not throw away vessels of wood or of earth! Remember this, and you will be inclined to think that St.

Paul is speaking of the eternal state, and of the true members of Christ, when he speaks of vessels of wood and of earth—saints useful, and even NECESSARY in their degree, though far less valuable and less beautiful than saints of the golden order—saints who have their proper place and their proper use in heaven, as much as the nobler saints of gold or silver. A house without vessels of wood and earth would be very imperfectly furnished. Gold will not answer for every kind of use, but, indeed, only for a few special purposes, while wood and earth are absolutely necessary for a great variety of purposes. What an immense subject does this idea unfold to us!

To say that the earthen and wooden vessels are unbelievers shut out altogether from the future House of God, is as much as to say that when a man finds a wooden or an earthen vessel in his house, he immediately throws it out of doors, and tells his servants that he will have nothing in his house but gold and silver. As this is a supposition quite impossible, we must fairly conclude that in the Great House ABOVE there will be many vessels of earth and of wood, as well as of silver and gold, and, moreover, that it will happen there as it does on earth, that such meaner vessels will be absolutely necessary for the ECONOMY of heaven. However strange this may appear, it is the only legitimate conclusion from the express words of St. Paul, and this we think has been sufficiently proved. Now what is a vessel of earth or wood? It is not like gold or silver, which are refined and purified by a certain process of art. A wooden or earthen vessel is comparatively a coarse and unrefined substance, yet for all that it is not by any means worthless or impure. Earth and wood are just as pure, in one sense, as gold. No one ever says, "I cannot eat or drink from an earthen vessel—I must have a golden or silver one." We all consider wood and earth just as pure as gold in reference to *cleanliness*. But we do not consider earth or wood as pure as gold in reference to REFINEMENT.

The distinction is most important. Purity of refinement is one thing, and purity of cleanliness is quite another thing. St. Paul's illustration in 2 Timothy permits—almost indeed compels—us to transfer the analogy to the Great House “not made with hands, eternal in the heavens.” In heaven itself, as on earth, there are two kinds of fitness or purity—two kinds of HOLINESS. The purity of CLEANNESS, and the purity of REFINEMENT. A saint in heaven may have the purity of cleanness, and yet be far from the purity of refinement; he may be the vessel of earth or wood—useful, and often ornamental—yet he may never aspire to the purity of the gold. The earthen and the wooden vessels have their own peculiar purity—the purity of CLEANNESS—though not the refinement of gold. They may lose this purity of cleanness, while living on earth, and yet be restored or purified again. THEY are as capable of purification in one way, as gold is in another way—but the process of purifying the gold is far more slow, complicated, and laborious, than that of purifying the earth or wood. One is only washed clean—the other passes through the furnace; or, even to go deeper—wood or earth are prepared for domestic use by a far simpler process than that employed in the preparation of gold. The work of the “potter” is far less complicated than the work of the gold-refiner and the goldsmith.

In the Great House above are not only many mansions, but also many varieties of vessels. Our Lord tells us of the many mansions, and his apostle tells us of the many vessels. There are the saints of gold and silver fitted for the highest place in heaven, and for the immediate presence of the King—not only useful but ornamental—a part of the royal state and dignity of the King. And there are the vessels of earth and wood—inferior in beauty, in value, in materials, and in position—yet all clean and pure according to their kind; not pure as gold as to refinement, but pure as gold as to CLEANNESS. A very important and a real

distinction. Useful in their way—and even as useful as the golden vessels; absolutely necessary for the complete economy of heaven, but not of the same rank or value as the golden saints—not admitted to the same high place, nor brought so near the presence of the King. Nor, on the other hand, are they thrown out of doors, or broken to pieces, because they are only earth or wood. On the contrary, they are all valued after their kind, and all guarded by the same laws of property which protect the gold. A man has the same legal right to the earthen vessels in his house as he has to his family plate. The same laws protect both, and he himself defends them both from the midnight thief. And so the King of Kings has the same property in his saints of earth and wood as in his saints of gold, and he extends to every one of them the protection of the same divine statute—"The Lord knows them that are his." This is the eternal manifesto which confirms the privileges of all the saints, from the earth and wood to the gold and silver—this is the Magna Charta of heaven on which all the liberties and privileges of the heavenly host are founded. "The Lord knoweth them that are his," whether they are made of the precious gold or of the humble clay—whether fit for the highest service or only for the lowest. There are, in heaven, various uses of the saints, and for that reason there must be, on earth, various methods of preparation—can we doubt that the employments, offices, in short uses, of the saints in heaven are as different one from the other as the occupations of those very saints or of other men upon earth? As different from each other as the vessel of gold from the vessel of earth? Heaven is no place of tame monotony, or unvarying repose. It commands an empire that exceeds the earth as much the ocean does a drop of water. The WORLDS that are subject to the empire of heaven are as numerous as the individual men who are subjects of any earthly monarchy. Those worlds are as various in their nature as the characters of individual men. Every world

requires some difference of treatment, and every part of every world has a variety of its own. But the saints are to reign with Christ—ALL THINGS are theirs because all are his. Their occupations, therefore, must vary in proportion to the variety and immensity of their empire. Some will be employed in golden works, and others will be equally required for works of clay. There will, indeed, be nothing mean or low in the heavenly empire—there will be no degradation, but there will be gradation. An empire without gradation would be like a house with no furniture but gold; or else it would be like a house with no furniture but clay. One would be a splendid imperfection, the other would be a mean one. But heaven is not imperfect in either sense. It has all the gradations of a complete government—the highest offices and the less high—the ornamental and the useful. Therefore the vessels of wood and earth will be as necessary as those of gold or silver, and all honourable in their proper place. Without the wood and clay, the heavenly mansions could no more be perfect than without the silver and gold. In fact, there are many purposes for which gold would be utterly unfit, and for which the earthen vessel alone could be employed. It is, therefore, contrary to all analogy to suppose that the vessels of wood and earth are intended to denote false professors; since false professors have no part whatever in the House of God, whereas we know that wooden and earthen vessels are as necessary in a house as those of gold or silver; and since we cannot doubt that the empire of the universe must demand even a greater variety of employments and of character than any earthly empire ever demanded.

(TO BE CONTINUED.)

NOTICE.—A Double Number of the "Vials" will (D.V.) be published June 1st.

Torquay, May 1st, 1866 (Written in April).—PRICE, 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

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THE RECOMPENCE OF WORKS.

(CONTINUED.)

To continue the subject interrupted by want of space in the last number, we may next proceed to answer an objection that may be drawn from the apostle's words in chap. 2nd, verse 21—"If a man, therefore, purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use." It may be said that these words expressly condemn the vessels of wood and earth, as if they were *unfit* for the Master's use, and it is undeniable that St. Paul tells us that we ought to strive to be purified from the earthen dross, and to become vessels of GOLD. Strange as it may appear, this by no means proves that the earthen vessel is not a vessel for salvation, or a vessel for the Great House in heaven. Such a conclusion would be rash and groundless. St. Paul only says what St. John has said, in plainer terms, in his second epistle—"that we receive a FULL reward." He only exhorts every one to covet earnestly the BEST gifts, and not to be satisfied with the least—not to be a doorkeeper when he might have been a prince. The apostle had just been speaking of some who held erroneous opinions. Those very persons he speaks of in the first epistle as being delivered by him unto Satan—in order that they might "learn not to blaspheme." Now, this phrase—"that they may learn"—implies clearly that such persons were only LAPSED, but not utterly LOST. They had fallen, but they might rise again; if they learned to

to give up their "blaspheming" they would be restored again, and become vessels for salvation; but, at the same time, their former errors would deprive them of their **FULL REWARD**, and would reduce them to the rank of inferior vessels—vessels of wood or of clay, instead of gold or silver. "Therefore," proceeds the apostle, "keep yourselves pure from such errors as those of Hymenæus; admit no stain upon your faith, and you will then receive the highest reward instead of the lowest: you will be vessels of gold instead of being only vessels of earth." And he then adds two remarks exactly bearing on the case—first, that in the midst of all their temporary errors, the Lord still knows how to distinguish his own people from those who are incurably heretical; and, next, that every one who nameth the name of Christ should avoid heresy (or iniquity), in order that he may hereafter be a vessel of gold, instead of being only a vessel of clay.

In fact, St. Paul's words only amount to this—"If you live and die an heretic, you will be lost eternally, but if you repent, and give up your heresies, you will be saved so far as to enter the kingdom, but you will not be saved so as to receive the highest rewards of that kingdom,"—you will be a vessel in the Great House, but not a golden vessel. The passage in 2nd Timothy, chap. 2, has not, of necessity, any reference whatever to the mere salvation of the soul, but only to the magnitude of the reward. Indeed, there are a multitude of passages in Scripture which refer only, and altogether, to the future **REWARDS** of the saints, and yet which have been applied by our ordinary divines to the question of future **SALVATION**. The narrowness of view, and the poverty of thought, of our ordinary religious works, being almost inconceivable, and quite without a rival in any other branch of knowledge!

What an immense subject is opened to us in such passages as these! The utmost on which we can venture is the threshold of the great arena. The Word of

God brings us safely to the threshold, and bids us stand there reverently and look in, and see as much as can be seen until hereafter the threshold shall be crossed. We have, in the first place, the kingdom of heaven represented under the figure of a GREAT HOUSE—the house of a nobleman or a king. And we are told elsewhere that the same kingdom is a house not made with hands eternal in the heavens, and a city having foundations. In the house of a king or nobleman, there is a variety of vessels—vessels and furniture of a thousand shapes, and sizes, and uses, and materials. The difference of the vessels is manifold, for they may be of the same size, yet of different materials—or of the same materials, but of different shapes or sizes. In short, they admit of all the changes that can be wrought by the combinations of four figures—1, size—2, shape—3, materials—and 4, uses. There is the small vessel and the large vessel, both of gold, or the small vessel of gold and the large vessel of earth—the one superior in size, the other superior in value. There are two vessels of the same materials, earth or gold, but very different as to their utility. Equal in quality, or equal in size, yet quite different in every other respect. But all are valuable in their kind, and all are useful—none of them are thrown away as valueless. A vessel is not thrown away because it is made of earth, and not of gold—or because it is small and not large. The difference in the nature of the vessels does not unfit ANY ONE of them for the great house—it only disqualifies one vessel for the position and the uses of another. The golden vessel is for the state apartments, and for state days—the earthen vessel is for every-day use, and for the meanest apartment of the house. One is for honour, and another for less honour. The Greek word, which we wrongly translate “dishonour,” does not by any means imply disgrace. The Greek word is “atimian,” which only means the “absence of honour,” but not positive “dishonour.” This should be borne in mind, and, along with this, we should remember

what was observed before, namely, that every vessel in a house is of some value or another, and that every vessel is regarded and defended by its owner as a part of his property, however insignificant the vessel may be; THEREFORE, the earthen and wooden vessels cannot be intended to represent false professors, because false professors have no place whatever in the Great House above.

Bearing this in mind, we may turn from the figure to the reality—from the great house below to the Great House above. Most certainly St. Paul does not employ this figure in a vague or arbitrary manner. He means literally that in heaven there are varieties of place, occupation, rank, utility, and even value; that the House of God above is not a heap of indiscriminate confusion, but of the most perfect order. Every vessel with its proper use—with its peculiar form, and size, and even value; every vessel in its proper place—the vessel for the state apartments, and the vessel for the ordinary apartments. There is the golden saint, the silver, the wooden, and the earthen—the saint for ordinary, and the saint for extraordinary purposes. The golden saint will not be employed in the same offices as the saint of earth, nor will the saint of earthen materials be admitted to the same familiarity as the saint of gold—nor will the saint even of silver be on the same level as the saint of gold. Even in the precious metals there is a distinction of uses. You are proud of displaying your silver vessels on the sideboard, yet you would disdain to wear a silver ring on your finger. The saint of silver will rank among the jewels of the Great House, but even he will not be worn so near to the person as the saint of gold. Every one must take his place according to the value of the materials of which he is composed, and no one can intrude upon the privileges of another. If you are silver, you are precious, but you will not be as precious as the golden saint; if you are only earth or wood, you are useful, and you are valued accordingly, but you are not as

valuable as the golden or silver saint. Even among the meanest there is a distinction. The wood is superior to the earth, or the ornamental wood or earth is superior to the ordinary one. The shape, the size, the materials, and the uses, will all be taken into account in the Great House above, when estimating the rank, the value, and the excellence of the vessel. One golden vessel will be more excellent than another golden one according to its size and workmanship—even the equality of the materials will by no means constitute an equality in value. A golden urn is more precious than a golden cup. The same rule will be observed in the rank and valuation of all the inferior vessels. One saint of the silver or the earthen class will be more precious than another of the same class. An earthen urn, beautifully moulded, like some fine Etruscan vase, is more valuable than an ordinary cup. One saint, even of the cheapest materials, will be more valuable than another of the same materials. Yet all will be the property of the same God, and all will be protected by the same law of divine propriety. “The Lord knoweth them that are HIS.” None will be broken in pieces—none will be cast out—all will be valued according to their kind. Can we imagine that so much variety is found in a great house on earth, and yet that the House above is a place of indiscriminate sameness and confusion?


This variety among the saints in heaven may be safely inferred from a comparison with things on earth. In an earthly house, a variety of instruments, vessels, or furniture, is absolutely necessary. So, we may feel sure, it is in the Great House above. Life on earth could not be endured, were we confined in our choice to one, two, or three articles of furniture, or vessels, or instruments. The small and the mean are as necessary as the great and the costly—sometimes much more so. But the Great House above is the centre of universal empire. It is more than a royal palace—it is the capital city of creation. Can we number its subjects—its

armies—its operations—or its councils? They extend to millions of worlds, and to eternal ages. The WORLDS that will be subject to the divine empire are more numerous than the individual MEN who are the subjects of any empire upon earth. Among those worlds must be found an infinite variety—of nature—of climate—of soil—of productions—and, above all, of minds and bodies. To meet this variety of natures there will be required an equal variety of governmental agencies. The saints are to reign with Christ over all, and therefore it is among those saints that the variety of agencies will be required. The golden vessel—the golden saint—will be required for the highest offices of the great empire, and the earthen vessel—the inferior saint—will be equally required for the inferior offices; one to rule over a world, the other to superintend some part of the machinery of that same world. Golden vessels in a house are less numerous than earthen vessels, for where one vessel of gold is required, we require twenty of earth or wood. One golden saint for the government of an entire globe, may be sufficient, while, under him, there will be need of a multitude of inferior saints for the separate departments of that world. Solomon's kingdom was a type of the eternal empire, as David's was a type of the millennial one. But Solomon had a variety of officers, of whom one, and only one, commanded the host, while a number of others superintended the lesser affairs of the kingdom. All the vessels of a house cannot be of gold—all the saints in glory cannot be golden saints. The eternal empire must have its inferior departments as well as its superior, and it must, therefore, have its smaller saints as well as its greater—its vessels of earth, as well as its vessels of gold. A kingdom without a variety of offices and officers would be an absurdity. Whoever heard of a king who had no subordinate officers to govern in his name, and who executed every office of government himself? And who ever heard of a well-conducted government composed of high officers of

state alone, and where every man was chief governor, and no man subordinate? Such a thing on earth would be impossible, and in heaven it would not be impossible, but inconceivable. For we are told that the saints are to reign with Christ, and wherever there is government there must be GRADUATION of OFFICES. On earth, this graduation is unavoidable from the nature of things. In heaven it will be equally unavoidable—not that the Lord cannot execute every office himself, but because he has declared that heaven is a government of saints, and where there are many governors there must be some higher than others—some great officers, and some subordinate.

We are told that the Lord shall be KING over all the earth (Zech. 14), and that he shall reign on the throne of David, which was certainly an earthly throne. But how can we imagine an earthly kingdom without subordinate officers of every rank and occupation? Will the Lord sit upon a cloud, and conduct all the minutest offices of government literally by himself? Certainly not. Extend the same principle to the eternal empire, and you will conclude that there will be an infinite number of governmental agents required—an equal variety of minds, tempers, and talents—an equal variety of saints, differing from one another in attributes and in character—in short, not only vessels of gold and silver, of wood and earth, but vessels of innumerable forms, sizes, and USES—like the vessels of a great house, which not only differ in their materials as golden or earthen, but differ also in size, in shape, and in utility. As “one star differeth from another star in glory,” so one star differs from another star in its nature, composition, and inhabitants. Whatever may be said as to the stars being inhabited now, there can be no doubt that they are meant to be inhabited hereafter. Every difference between those distant worlds will require a diversity of government; every separate world will call into exercise some peculiar talent—some distinct attribute—some special force of character, not called into

exercise, perhaps, by any other province of the universe. The same mind which is fit to control an European empire might be unfit for an oriental one—the same mind which is fitted to govern the earth might be unfit to govern the inhabitants of Mars or Saturn. And are not the saints to reign with Christ—and are not many of them to follow the Lamb whithersoever he goeth? For so vast an empire—for such transcendant greatness of affairs—unvarying uniformity would be unfit. If all saints, hereafter, were to be just alike, the government of heaven would resemble a watch composed entirely of mainsprings, or of pivots, or of escapements, which might look very pretty, but which would be totally useless. The Lord, indeed, is equal to all government himself. He needs no councillor and no helper, but as he has been pleased to announce to us that GLORIFIED MEN are to govern the universe along with him, we must at once admit that those glorified men will vary in character, in temper, and in talents, as much as the works of some great machine, or the executive ministers of some great empire. It is GOD alone who is self-sufficing. MAN may be self-sufficient, but he can never be self-sufficing. It is the LORD alone who requires no COMPLEMENT. The greatest and most gifted MAN can, at best, be nothing but a fragment—an arc of that circle which is to embrace the universe; and what is wanting in himself must be made good by another. The universal empire cannot be governed by glorified men unless those men, glorious as they may be, borrow aid from each other, and unless the deficiencies of each fit in with the qualifications which every other one possesses. This is certain from the very nature of things, and, therefore, a variety of saints will be required—a variety almost infinite, of vessels in the Great House. Gold and earth—large and small—shaped and moulded for every variety of ornament and use. Are there no deficiencies in the glorified saints? Most certainly there are, or else you must suppose the most ordinary believer to be as gifted



hereafter as if he were one of the apostles, which is out of the question. All are perfect in their kind, just as a silver vessel may be as perfect as a golden one—but all are not equal in fitness or capacity—as a small vessel, though perfect in its kind, is not equal in capacity to a larger one.

But what words can do justice to the subject when we proceed further, and consider how this variety is produced, and how these various tempers, talents, and capacities, are created for eternity out of the dust of this earth? From the dust man rose, and he is himself but dust and ashes; yet from that dust shall be formed the vessels of the sanctuary above—the gold and the silver—the earth and the wood—the glorified saints in their manifold degrees—the ornaments of the House of God—the co-partners in the government of worlds. How is this done? How does one mass of unvarying dust assume so many forms, and, still more, so many characteristics? How does it become gold, or silver, or precious wood, or super-refined earth? It is only divine wisdom that can answer this question, as it is only divine power that can effect these changes. All that we can do is to give an outline of the operations.

In the first place the Holy Spirit finds every man but dust and ashes. So far all men are alike—they all lie equally in the level of the dust, and none can rise above their fellows. The electing grace of God fixes upon one and passes by another. He who is passed by receives no injury; he cannot charge God with injustice. The Holy Spirit only leaves him where he found him, and passes by to another. The one who is chosen has nothing of which to boast—he has done nothing for himself or in himself; the sovereign grace of God has, alone, begun the work, as it alone will finish it. As far as salvation alone is concerned, all BELIEVERS are alike—there is no difference between an apostle and an ordinary christian. All are equal in themselves as lost sinners, and all are equally saved by the same righteousness of Christ. In this there is no variety.

Original corruption is the same in all men whosoever ; and the righteousness of Christ is the same in all men who are saved. But after salvation has been secured, then comes in the **DISTINCTION** between one saint and another. They begin alike—all of them dust and ashes. The dust and ashes are, in the next place, justified and made righteous through faith in the righteousness of Christ; but still they are only dust and ashes. Righteous dust instead of unrighteous dust—that is all the difference. Dust as they are, they are entitled to **SALVATION**, because they believe upon Christ. “Believe and thou shalt be saved,” is the single unvarying proclamation. Nothing more is to be said or done for simple **SALVATION** but to believe. Now, having got so far as simple salvation, what is to be done next? There are heaps of dust and ashes entitled by **COVENANT** to salvation—heirs of God, and joint-heirs with Christ! A wonderful privilege for dust and ashes! Is this all that is to be done? Are these shapeless heaps of dust to be transferred to the Great House above, just as they are? A heap of ashes to be carried from the earth and emptied out in the courts of heaven? Is heaven nothing better than a receptacle for dust? Certainly not—the dust and ashes can never enter heaven as they are. They cannot, as they are, be permitted to defile the golden city. They are but the **RAW MATERIAL** out of which divine wisdom is to form the vessels, the ornaments, the jewels of the Great House above. The believer, when just converted, is but the raw material for the hands of the divine artificer. From that day and hour, the work of the artificer begins. The Holy Spirit is the especial worker. His task it is to purify, to manipulate, to refine, to mould, to perfect the shapeless mass of dust and ashes ; until from the shapeless mass he has brought forth an ornament, a jewel, or a vessel for the Great House. He takes the heap of dust, as the sculptor does the block of marble, and out of it he brings forth symmetry and beauty. But can we imagine that such a work as this

is one unvarying process? Do you suppose that all the vessels are purified and shaped by the very same course of operations? Are the vessels of wood and earth prepared from the heap of dust by the same process as the vessels of gold and silver? Most certainly not, for if so, the goldsmith, who makes vessels of gold, the potter, who makes those of earth, and the TURNER, who makes those of wood, are all of them of the same trade; whereas we know that they are as distinct as any artificers can be.

The Holy Spirit is an artist of every art, and of every operation—the goldsmith, the potter, and the worker in wood. He takes one heap of the dust and says—“This shall be gold.” He takes another, and says—“This shall be silver.” Another and says—“This shall be wood or clay.” He knows precisely HOW MANY vessels are required for the Great House above. He knows, equally, of what size and shape those vessels are to be. Above all, he knows of what materials they should consist, whether gold, or earth, or wood. He knows (in other words) how many saints are required to complete the glory of God; how many of the highest class, of the second, of the third, or of the fourth. He knows what should be the characters, tempers, talents, and capacities of each and of all of those saints, in order that the machinery of the eternal empire may be complete; and may work together with divine perfection! He knows all this as God alone can know it; and knowing all this, he then begins his operations.

“This heap of dust shall be gold,” he says; “and this shall be only earth,” but earth super-refined and perfected. “A third shall be silver, a fourth shall be wood,” but all of them from the same ORIGINAL dust and ashes. It is then that divine power begins to display itself. What! change one heap of dust to gold, another heap to silver, and a third to wood, or to super-refined clay? Man could never attempt this—but the Holy Spirit can. He first determines what change is

to be made. Let us suppose this heap of dust is to be made into a GOLDEN vessel. For this purpose, a process is required of the most subtle and elaborate kind. The dust will require a SEVENFOLD operation—for a vessel of silver a less elaborate process—for wooden or earthen vessels a process still less elaborate—but all perfect in their way. The golden vessel which represents such a saint as Paul, was not formed by the same process as that which has produced the earthen vessel which represents an ordinary saint in glory. To form such a golden vessel, a course of operations was required of sevenfold subtlety. For the other only a process comparatively simple. Can we suppose that the same measure of grace is given to an ordinary christian as was given to St. Paul? Not only every different material, but even every different vessel, requires a difference of operation—first, in creating the gold or silver out of dust and ashes, and, next, in giving each separate vessel its proper shape and size.

The rude theology which satisfies the professing church, can no longer be submitted to in silence. We are told that if you are saved you are saved, and there it ends. What more do you require? It may be true that YOU require no more, but GOD requires much more. YOU may be satisfied to be just barely saved, and may be very glad to escape the laborious process of being refined as gold, or tried as silver. The cheapest and easiest admission into heaven may be enough for YOU. But it is not enough for GOD. He must have every diversity of vessel to furnish his House above. He must have every variety of saint to conduct the government of his infinite empire. A variety of minds to govern an infinity of worlds. He takes the believer as he finds him, when that believer has first been led to the true faith. He says—"You must be made a golden vessel, and *you* an earthen one." Both are wanted, equally, in the Great House. "You must be made a governor of a world—and you only one of the officers of Solomon, presiding over the sycamores of the valleys." Does not the

Holy Spirit, when he has so determined, begin a very different process with each of those two saints? He does, as surely as the goldsmith's trade is different from the potter's. But his "way is in the sea, and his paths in the great waters." The believer himself, while in preparation for glory, is as amazed and ignorant as if he were an helpless child—as unintelligent as a heap of literal dust and ashes. The process is going on from day to day, from year to year; now highly strained—now quietly relaxed. The dross is gradually removed, and the transmutation imperceptibly goes on. The believer, all the while, is like a child in the hands of a physician. He gazes around, with wondering eyes, and can form no idea of the process to which he is made subject. He cries aloud with helpless irritation—he frets and struggles with impotent resistance. But the work proceeds—the transmutation advances—and he is not allowed to quit this life until he has become precisely what the divine artificer designed—a vessel for heaven—gold, or silver, or wood, or earth, large or small, of one shape or another, according to what heaven requires—until he has been made fit for the highest position in the eternal empire; or only for the lowest; or else, for something intermediate in its rank. Till then he is not permitted to die. The process must be finished in this life, before he can be translated to another. It is in the eternal empire that his eyes will be enlightened; and he shall first begin to understand the necessity of the process. It is only when the child has become a man that he perceives the necessity of his previous education; and what is the highest saint while upon earth but a child in the process of education? The pains—the cries—the restlessness of infancy, are the sole vicissitudes of his earthly life. The settled vigour of maturity must be looked for in the next.

The miserable theology which is admired by the public as all-sufficient, will tell you of nothing but simple salvation, and hardly even of so much. It allows of no diversity or variety. You believe, and you are

saved—and you go to heaven in a crowd, and you sit upon the azure sky with a harp in your hand, and you are all alike in appearance, in position, and in occupation. This barren theology saves us a great deal of trouble, for we have only to believe and be saved; and then we may enjoy ourselves in the world as we please, only avoiding the indecorum of ball-rooms or theatres. What other difference do you find between a believer and an unbeliever? A believer in these days will be a soldier, and kill the Chinese if they will not admit our opium poison! A believer will be a merchant, frantic for gain; or a barrister, ready to defend a cause which he *knows* to be a bad one! Such is our modern divinity—a heap of corruption or of sin; and it all takes its birth from that one false principle—if you believe you are saved—and what more do you require? You are as much saved as St. Paul; and now you may do what you like, only avoid hunting parties, balls, and theatres! This precious divinity has destroyed christianity as a restraining principle for nations altogether—for individuals, in three-fourths of the professing church. They are like the men of Babel—"nothing is restrained from them which they have imagined to do." Christianity exercises no restraint upon men's consciences or passions. It leaves every nation still enslaved as much as ever in the service of the devil, because it is not true christianity that is set before us, but only a feeblest outline. "Believe and be saved" is, indeed, the foundation of gospel truth, but it is only the foundation. Yet this is the utmost that is preached, and the Church, left to do its will without restraint, takes the empty outline and fills it up with the world. "I believe and I am saved," is the magic ring within which the professor stands secure like some oriental enchanter, and carries on his worldly operations safe from those two evil spirits—conscience, and the fears of futurity.

But faith was never intended as a magic ring. It was not meant that we should get within an enchanted

circle, and make that circle our security while doing our own pleasure, and living only for the world. "Believe and be saved" is not ENCHANTED GROUND. You do not stand within its circle like a magician, turning dross into gold, and extracting pearls from clay. It is a strong wall that shuts out the wrath of God, and THEN leaves you to do honest work upon the honest soil, that from that soil you may bring forth eternal fruits. Do your work within that circle, and "your work shall be rewarded"—neglect your work, and you will have no reward. If you are really within the circle you will be saved, but if within that circle you do nothing, you will be just barely saved, and your eternal reward be forfeited. There is no enchantment—no charm. It is honest work and a due reward; or careless work and an equivalent forfeiture. If you dig deep into the soil you will bring up the gold; if you only trifle with the surface, you will have only clay. "Believe and be saved," is the strong wall that protects the garden—but the strength of the wall does not supersede the industry of the cultivator. The best walled garden, if negligently kept, will produce nothing in the end but weeds.

This subject is too large for the present paper; and must be continued in another. Let it only be remarked that within the circle of salvation there may be as many different minds, as there are within the compass of a city. All are CITIZENS, but all citizens are not alike. In rank, in honour, in wealth, in character, the citizens of the eternal city are as different from each other as the citizens of this world. All equally free of the city, but not all equal in POSITION. The vessels in the Great House above, are all the property of God, and useful in their kind. But all are not equally precious—all are not vessels of gold, or equally near the presence of the king. The gold is for the presence—the clay is for remoter services. Yet if any true believer should feel, under the weight of his temptations, that he can never hope for the dignity of the gold, but

must be for ever CLAY, let him have the comfort of reflecting, that "one day in THY courts is better than a thousand;" and that an earthen vessel in the Great House above is nobler than a golden urn in the PALACES OF KINGS.

(To be continued, D.V.)

P.S.—If war should break out, we may be sure that France will turn AGAINST PRUSSIA very soon—revenge his uncle, and take the Rhine by force. That will be the THIRD act of vengeance—St. Helena will be the subject of the FOURTH and the LAST, and the WORST.

Torquay, June 1st, 1866 (Written in May).—PRICE 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 51, PATERNOSTER ROW.

DUBLIN:—J. ROBERTS, N, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

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THE RECOMPENCE OF WORKS.

(CONTINUED.)

WE venture once more upon the subject of the vessels of the Great House; but only as far as we can take Scripture for our guide. As we have said twice before, an earthen or a wooden vessel is valued by its owner, and is not wantonly broken in pieces, or thrown out of doors. It is preserved with care, though not valued or regarded as if it were of gold or silver. We must therefore conclude that ALL the vessels are representatives alike of the people of God, and that the passage has no reference to merely nominal professors. This is too essential a point to be lost sight of for a moment.

Let us take a view of the eternal empire, and survey its immensity of worlds, and its varieties of composition; every world differing in some point or another from every other world which moves along with it round the centre of the universe. Let us consider the house of God itself as the centre of creation—an universe surrounded by an universe. If in earthly palaces so many offices exist—so many vessels are required—what must be the variety of offices and of vessels in the palace of the King of Kings? Can all be alike? Can all be chief officers of state, and heads of departments? Can all be subordinates alike? Can all be employed in one unvarying employment of singing or playing on the harp throughout eternity? If so, where would be the GOVERNMENT? How could it be said that “the saints of the Most High shall take the kingdom, and shall pos-

sess the kingdom for ever and ever?" (Daniel ch. 7.) If all are simply musicians, then there is no kingdom; and if all are equal in position then there is no government. Two things are absolutely necessary for the conception of a KINGDOM—first, a variety of offices; and, next, a variety of gradations. Monotony can never be a KINGDOM. A dead level would be as unnatural in a kingdom as it would be on the surface of a world. But in order to create the necessary diversity, there must be a subordination in every way; a subordination in rank—in power—in capacities—in talents—and in nearness to the throne of the Most High. Destroy subordination, and you destroy the KINGDOM. You must have the great officers of state who surround the throne; and the inferior officers who carry out the decrees. Even a variety of characters and of tempers is necessary for the perfection of a government—above all of a government which is to embrace the universe.

The Holy Spirit knows beforehand what officers are required for the perfection of the kingdom. He knows how many vessels are required of gold—of silver—of wood, or of earth—to complete the arrangements of the Great House above. He knows more than this. He knows how many vessels are required of each size and shape. He knows to what use each vessel is to be applied, and for what place each vessel is designed. According to this knowledge the Holy Spirit proceeds in all his operations on the minds and hearts of the saints. He says "This vessel is for one place, or for one use—and this vessel for another; this vessel must be of gold, and this of silver, or wood, or earth." He finds every believer originally the same. All are but dust and ashes—saved dust, it is true, sanctified by faith, and set apart for heaven, but still only dust and ashes. "This heap of dust," he says, "shall become gold—this shall become silver—and this third heap shall become super-refined earth, fit for the Great House above, but raised only, as it were, one degree above what it was before." No one enters heaven in the shape of raw

materials. No one enters heaven just as he was when he first believed. But can we doubt that the work of preparation is exceedingly different in one saint and in another? One is refined as gold is refined, or purified as silver is purified, while another is only prepared for heaven as the potter prepares clay for an earthen vessel, so as to still leave it clay, but clay purified and refined far above the ordinary clay from whence it was first taken. The Holy Spirit is an artist of every art—a worker in wood and earth, as well as in gold and silver. He disdains no work which he sees to be essential to the full arrangements of the Great House. His highest office may be that of “a refiner of silver;” but he does not disdain the inferior office of a worker in clay. As the poet has said—the sun which produces the diamond is the same sun which produces the flower; yet the diamond is far more precious than the flower; and by the laws of analogy we may safely conclude that the Holy Spirit, who proceeds from the Sun of Righteousness, acts like the rays which proceed from the sun in the firmament; and produces the nobler and less noble elements alike.

This part of the subject, could we unfold it all, would be sufficient to occupy years of reflection; and we may believe that it will be one of the subjects of eternal thought in the eternal empire. Every vessel for the Great House—every saint intended for the KINGDOM—requires some difference of management, and some special mode of treatment; different degrees of purification according to the natural temper of each saint. The stubborn and the yielding—the strong-passioned and the passionless—the proud and the meek—the impetuous and the calm—the warm-hearted and the cold—all must be prepared for glory by a mode of treatment exactly suited to their peculiar case—to their idiosyncracies of character. And not only this, but the rank—the position in life—the society in which they move—the temptations to which they are exposed—all require to be considered in the formation of the future

heirs of glory. Each mass of golden or silver ore—each mass of wood or earth—requires some *treatment peculiar* to itself, before it can be shaped into a vessel. And, more than this, the position and occupation designed for each saint in eternity require a difference of management while upon earth; as the form, the size, and the uses of each vessel in a house, require a difference of manipulation while that vessel is in the hands of the artificer. The operations demanded in preparing the whole Church for its future kingdom, exceed all numeration, as they far exceed all power except that of the Almighty Spirit himself.

And here it is time to remark that the inward and spiritual operations of the spirit are not sufficient for the purpose of forming the vessels of the house of God. It seems generally to be taken for granted that fitness for heaven is only an inward operation; and that all the work of the Holy Spirit is carried on secretly in the heart. This is as great a mistake as to suppose that the whole work of a goldsmith was confined to the single process of forming and polishing the inside of the golden urn. But there are outward operations as much as inward—operations which surround the saint through the whole period of his life, and in every separate action of that life. His external being is as much in the hands of the Spirit as his internal. The outside of the vessel is as much under the eye and hand of the artificer as the inside. If ever these operations should be disclosed in eternity, what mysteries will be cleared up, what difficulties made plain! Whoever yet could comprehend the operations of the divine artificer? The true believer, being a joint-heir with Christ, is manifestly intended for **SOME** great sphere hereafter, and for **SOME** momentous occupation. This much he knows; for a joint-heir with Christ cannot be intended for a mean and unoccupied eternity. He must be meant for greatness and for activity. Yet beyond this general principle we can know nothing of the future. We cannot tell for what

rank, or position, or employment, each believer is designed. Is he to be nearest the throne, or furthest from it? Is he to be "a chief ruler about David," or only a subordinate? Is he to be a ruler at all; or is he to be one of the "sweet psalmists" of the Jerusalem above; or, like Solomon's officers, is he to watch over the flocks and herds, and the sycamores in the valleys? Is he to keep guard, in other words, over the PHYSICAL departments of the eternal empire; or to rule that empire as a member of the executive council? Is he to be a councillor of state, or only an agent to carry out the orders of the state council? No one can reply to these questions. All that we can tell is this—that the eternal empire, like every other, will require a variety of officers; and that every separate office will require a difference of EDUCATION. It is absurd to suppose that the kingdom of heaven implies nothing but the singing of psalms—and equally absurd to suppose that a kingdom can exist if every individual in that kingdom is like every other individual. We know, from common sense, that the eternal empire will embrace an infinite variety of persons, of employments, and of positions; and, THEREFORE, we know that it will require or contain an infinite variety of characters, of tempers, and of talents. Beyond this our knowledge does not reach; and we can only look on and reflect upon the multitude of operations in the hands of the great artificer, and acknowledge the necessity of those operations.

The inward life is confessedly governed by the Holy Spirit. Let us see whether the outward life may not equally require to be governed by the same spirit. A true believer may be found in every rank of life—in almost every occupation, in every nation, climate, or mode of faith, provided the divinity of Christ be acknowledged. A believer may be found in every condition—from abject poverty to boundless riches—of every age and of both sexes; sickness or health—strength or weakness of body—a daring spirit or a timid one—personal

beauty or personal deformity—may all be found in the ranks of the true Church. But what are all these? They are not internal gifts—they are not the inward operations of the Holy Spirit. They are simply external things—met with every day among the ungodly as well as the righteous. Yet we may be sure that every one of these phases of human life is expressly appointed by the divine worker for the completion of the vessels of glory. This is the workmanship of the outside of the vessel—as the inward operations of the Spirit are of the inside. And, more than this, these different phases of life have a material effect in the formation of the inside. Has it ever struck you that difference of **SEXES** will make an essential difference in the future destiny of believers? Probably it has not struck you—for the theology of the age never goes further than the alphabet of truth; and, having told you that you are saved, it leaves all the rest to chance! Yet it might well have gone further, and reflected on those minute and delicate operations which prepare each believer for his predestined station in eternity. A difference of sexes creates a difference of mind. Women have almost always a greater **LOVE** for Christ than men. They think of him more fervently—they feel much more the perfection of his character in its most profound and spiritual attributes. Men admire his power—his wisdom—his glory—and all this is right; women admire his humility—his benevolence—his tenderness—and his compassion—and this is better. Men admire him as a **KING**—women as a **MAN**; men have more veneration—women more love. We doubt if **YOU** will ever find the same precise estimate of the Lord's character in the mind of a woman and a man. The difference of sex will always produce a difference of **FEELING**. This difference of feeling penetrates the whole heart in the present life; and why should it not affect the whole future destiny of the believer? It seems hard to conceive that the oak-like feelings of the man should be directed through eternity to the very

same occupations as the myrtle-like feelings of the woman. The oak is for the forest, and for works of strength—the myrtle is for the garden, and for works of beauty. The spiritual MAN is for future government and power—the spiritual WOMAN is more for praise and for extatic rapture. All grand and noble in their kind—all needful to the absolute perfection of the eternal empire, but not all alike in the uses to which they are applied. The perfection of the heavenly state requires beauty and ornament, as well as strength and utility; a kingly palace is built not only for durability but for splendour, and artists of every kind are employed on its decorations. The kingdom of heaven will have the masculine strength of the spiritual man, and the feminine graces of the extatic woman. All these may be vessels of the same MATERIALS. They may be gold or silver, or earth; but they will not be vessels of the same size, or the same form. The Holy Spirit finds all true believers equally dust and ashes. But let us remember that dust and ashes may have as much variety as anything else. All dust is not the same dust. The man of dust is different from the woman of dust, and when both have been changed by the Spirit into gold, or silver, or earthen vessels, both will still retain some invisible traces of their original composition. Some peculiarity will remain—some hardness or softness—some flexibility or rigidity—which will continue in the new-created metal, and render it more adapted for one use than for another. We know that there is a great variety of fitnesses in the wood and the clay of the literal earth; and we may believe that there will be an equal diversity of fitnesses in the saints who are about to be formed into vessels for the Great House above. The Holy Spirit never acts capriciously, but finding the dust and ashes ready to his hand, he converts them to that use for which their ORIGINAL COMPOSITION best adapts them. The ORIGINAL character of a man has no connexion whatever with his SALVATION. The

greatest villain may be converted and saved, while many an upright and moral man is left unconverted, and perishes.

But it may be far different when the person **ALREADY CONVERTED** is to be prepared for his future position in the eternal kingdom. In such a case the **ORIGINAL** temper of the believer may have a most important effect upon his eternal destinies. Or, on the other hand, the original mind and temper may have an important effect upon the mode of **PREPARATION** to which the believer is made subject. It is here that **FITNESSES** come in. The wood or clay which are perfectly fit for the construction of one vessel, may be perfectly unfitted for another. So, in dealing with true believers, the temper and disposition of one saint may fit him for one position in the kingdom, and may equally unfit him for another. The clay which makes common earthen vessels, is quite unfit for making porcelain—and the believer whose mind may be adapted to a lower office in heaven, may be altogether unfitted for a higher. There are minds of incurable coarseness—and minds of natural and innate delicacy. Both are found among the saints—but are both fitted for the same place in the kingdom? We may conclude that they are not. The coarse timber of our forests is not fit for the same purposes as the precious woods of Ceylon or the Spanish Main. The saint converted yesterday—perhaps converted at the foot of the scaffold—cannot enter upon eternity in an equal state of fitness with the saint who has “walked with God” for half a century. One shudders, almost, with horror at the theology of our evangelicals. A man has lived the life of a felon, and is about to be executed for murder. Grace has been given him, at the last hour, to believe and be saved. Is such a man on a level with the brightest christian of the age? Does he enter heaven as fine gold—or silver tried in the fire? He has not even had time to be tried in the fire, for he may have died, or been executed, the day after his conversion.

He is **SAVED**, if a believer, as surely as St. Paul; but it would be impossible to imagine that he will be saved as **NOBLY** as St. Paul. One will be the purest gold, formed into the noblest shape, for the immediate presence of the King—the other may be ordinary clay, just enough refined to be worked up into an ordinary vessel. One will reign as the brightest of the joint-heirs with Christ; the other as the least bright—the meanest jewel in the crown. Wonderful thoughts are awakened in the mind, when we reflect upon these things. What is your natural temper and disposition? To what pursuits are you most inclined? What are your talents—your powers—your capabilities for action? Are you active at all? Are you thoughtful and fit for contemplation? What are the master features of your character, and the ruling passions of your heart? In a word—for what are you **FIT**? These questions are asked without hesitation when you apply for a worldly office, and when you apply for an office in the kingdom of God, shall not the Holy Spirit ask you the same questions? Shall he form a porcelain vessel for heaven out of common clay, or raise a plebeian saint to the highest circles of eternity? Everything in heaven is as agreeable to reason as upon earth, and reason demands that the materials should be suited to the vessel, or the vessel to the materials. The believer who dies immediately after his conversion—fresh from the world—can hardly be placed on the same level with the veteran saint, who has lived in the fear of God all his life long.

It is from this infinite variety of human life that the infinite varieties of heaven are drawn. All are dust and ashes, but not all dust of the same kind—some coarse, some fine—some fit for one use, some for another—some carefully manipulated for years, some prepared and worked up in a day—yet never accidentally, or capriciously. Everything is done with pre-arrangement and design. The Holy Spirit knows both how many vessels are required, and of what shape, and size, and ornamentation. He acts according to his infinite wis-

dom, and chooses one saint for a long course of preparation, to make of him a vessel of ornament—and another saint for a short course of preparation, to make of him a vessel for ordinary use; or one saint, perhaps, for a short but severe course of preparation, for a higher degree of glory—and another for a long but easy course, for a lower degree of glory. Length or shortness of preparation—severity or ease—enter into the calculation, according to the nature of the vessel, or the will of the divine artificer. Solomon's servants were all servants of the king, but, surely, the captain of the host was not trained for his office like the superintendent of the cattle. One was as far superior to the other in his training as a host of men is superior to a herd of oxen. And so it will be in the court of that King who is "greater than Solomon."

It is for this reason we may conclude that the outward life is regulated by the Holy Spirit as much as the inward life. A believer is predestinated for a certain rank in eternity, and for a certain office. For that rank and office a certain preparation is required, which may perhaps be carried on in a future state, but which must begin, and be all but completed, in the present. He is to be gold, or silver, or wood, or earth, through eternity—a vessel of a certain form as well as of certain materials, and, therefore, the original dust of which he is composed must be acted upon accordingly. From the day of his birth, we may be sure that his future destiny is never out of sight. He is prepared for it year by year, and hour by hour. No human mind can comprehend the minuteness and the complexity of the process; every event of every day acts more or less upon the character; every event leaves some impression on the brain; the mind—the brain—the heart—work, and boil, and rest, and subside, and throw off the superfluous dross, and glide on imperceptibly into the appointed mould, and cool down and harden into the determinate form. The mind is agitated into character, and tossed up and down into strength. All the

virtues or vices—all the force or weakness—of the original man, work tumultuously together to compose the future inheritor of glory. Had he no virtues he would be a dæmon—had he no faults he would not be a man; were he all weakness he would be an incapable idiot—were he all strength he would be too self-confident for instruction. He must first be human that he may afterwards be superhuman. His outward life—his habits—his pursuits—his occupation—all act upon his mind, and tend, under divine control, to shape his future character, and to prepare him for his eternal destination. Every event of his life—every action, good or bad—insensibly works out the man who is to spring immortally from the half-formed, ever-changing mortal. Unstable as water, he becomes firm as adamant—fixed firmly in one everlasting form by the conflicting action of ever-varying contrarieties. He is unconscious of the design—he is incapable of understanding the process. Were he to conduct it himself he would be destroyed at once. One atom too little or too much would spoil the work, and bring back the materials to an heap of ashes. No human skill can turn carbon into diamond, and no human wisdom could create an heir of glory out of the dark mass of our original character. Both operations require, equally, the presence of infinite wisdom.

It is often said, in our narrow theology, that you are placed exactly in that state of life which is the best for your salvation. Such is the meagre divinity of the evangelical school, as it is called. But such teaching as this brings evangelism into contempt. The world sees through its flimsiness, and pronounces the whole system a deception. A man who believes must be saved, according to the covenant, whatever may be his position in life; no external event can affect his SALVATION. Do you really think that a man who is saved being a beggar, COULD not have been saved had he been a king? This would be downright heresy, and yet it is in essence the direct teaching of the evan-

gelical school. The **TRUE** statement is this. The position of life which you occupy is the best, not for your salvation, but for your **PREPARATION**. It is the best to prepare you for your position in eternity. Your mere salvation depends upon the fact that you are a believer, and it depends upon nothing else whatsoever. But the place which you are to occupy in heaven depends upon every event, however minute, which completes your preparation. Nothing can affect your salvation, but **EVERYTHING** affects your preparation. Are you to be a vessel of gold, or of earth—large or small—of one use or of another—in the house of God? Whatever it may be, you are originally an heap of dust, and you cannot be changed into a vessel of any kind, without a certain process, while you continue here. The Spirit alone can decide upon that process, but some process must be gone through. Some men have been converted at the last hour, and have had a momentary process. That moment has been sufficient to work a change, and the change will be sufficient for the vessel required. Yet it may only be an earthen vessel for the meanest use; if anything in heaven can be called mean. Such a vessel may be one of those which the apostle calls a “vessel to the absence of honour”—a vessel for the service of the king—and, therefore, not to be despised, but not a vessel for the high honours of heaven—a vessel to be preferred to anything upon earth, but not to be compared with many another vessel in the House above. It is to raise you above this lowest rank of glory—and not for your mere salvation—that you may be exposed, perhaps, to an infinity of temptations. Gold and silver require a much more complicated process than wood or earth. If you are to attain to **GOLDEN** honours, you must pass through more trial of some kind than if you were only predestined to be an earthen vessel. Gold and silver not only require a more elaborate process than wood or earth, but, what is more, they require a process of a totally different nature. This throws still further light

on the dealings of the Holy Spirit. We see what an infinity of methods are employed in bringing up the heirs of glory. What various trials—what vicissitudes of life—what a strange contrariety of exercises. We cannot account for them, and when we consult the “evangelical school,” we receive that meagre explanation which is kept cut and dry to solve every sort of difficulty!—“It is for the salvation of the soul.” But this is no answer, and can satisfy no thinking mind. The blood of Christ, applied by faith, is the one unvarying instrument of SALVATION. Why, then, this variety of dealing—this mode of TREATMENT so different in every case, while the mode of salvation is the very same in all? Resolve this difficulty in a way that will satisfy the mind. It is because you are pre-ordained to become a vessel in the Great House—of one peculiar form, and size, and use, and material. The form, the size, the use, and the material, must all be taken into account in the preparation of the elect. One man is destined to be a vessel of gold, of consummate value and beauty; another, to be only a vessel of earth, not useless nor inglorious, but far less beautiful and glorious than the other. One man, in his original character, is more pliable, and more easy to deal with than another—one is more prone to vice and irregularity than another—one is more earthly-minded than another. All these varieties of temper must be taken into account in the preparation of the vessel; and, along with this, the various destinations of the saints must equally be taken into account. From hence proceeds an infinite variety of TREATMENT. A king may be predestined to be only a vessel of earth—a beggar may be predestined to be a vessel of gold. The man of fiery passions, like St. Paul, may be destined for the highest places of heaven, in spite of his furious and erratic temper—while the cold, calm, well-regulated man, may only be destined for a low place. No matter what a saint may be as to his natural temper or his worldly station, his future position in heaven may be

decided neither by original temper, or by worldly position. If he be predestined to fill a certain place, for that place he will be made fit, come what may.

But what a variety of exercises are required to bring about this end. Some are converted, and made ready at the eleventh hour—others undergo a preparation of years; some are prepared by mild and easy methods—others by incalculable trials. Not for simple salvation—for every believer is equally **SAVED**—but for the two reasons mentioned just before: first, because one is to be a vessel of gold, and the other only of earth; and, next, because the original temper and position of the believer render a difference of treatment necessary in every different case. What is enough for one would be too little for another, and too much for a third. The treatment that would overpower one saint may be just sufficient to refine and purify another, and may be quite unsuitable in every way for a third. Suppose a prince and a peasant are both predestined to be golden vessels—as far as mere salvation they are both precisely alike. “Believe and be saved.” But no rational man would say that in preparation for glory the prince and the peasant can be alike. Each has his peculiar advantages, and his peculiar hindrances. The prince has the advantage of abundant leisure, and the hindrance of abundant temptation. The peasant has the advantage of a simple life, and the absence of worldly fashion; and the disadvantage of continual toil, and a narrow education. The treatment pursued with each must be as different as their positions are different, in order to bring both at last to the same standing in eternity. The prince requires a process of excessive care in the exclusion of worldly particles from the gold. The peasant is less liable to the intrusion of the world, but more liable to sordid cares, which debase the fine gold into which he is being changed. If the same process were to be adopted with both, both would be spoiled, and the intended work would come to nothing. All saints are originally dust, but all dust is not of the

same kind, and all dust is not intended to be worked up into the same vessel; and it is for these two distinct causes that such varieties of treatment are required in the preparation of the heirs of glory.

All that we have said rests upon the principle that every vessel in the House is a vessel for salvation, and this principle seems established beyond question by the fact that every vessel in a house has some value and some use, whereas an empty professor in the Church is both valueless and useless. Admitting this conclusion, what difficulties are at once explained! We see around us the people of God in every variety of condition—under ten thousand preparatory trials—in positions, and modes of life, diametrically opposite. We ask for explanation, and receive that reply which is to solve every difficulty—"It is for the salvation of their soul." This only increases our perplexity, since we are told that whoever believes shall be saved, and we find salvation resting on one simple foundation, invariably the same for all who are to be saved. Why, then, this infinite diversity to bring about one unvarying end? The perplexity vanishes when we look at the "VESSELS of the HOUSE." We see before us the gold, the silver, the wood, and the earth—the great vessels and the small—the mean and the beautiful—with all their varieties of size and form; some for the presence of the King—some for the remoter offices of the kingdom—some for "honour," and some for "absence of honour." Yet all belong to the King and to the kingdom. The meanest vessel is an HEIRLOOM in the Great House. It is annexed to the crown, and cannot be sent away or sold. For these innumerable vessels there is a proportionate variety of preparation. Every event of life, however minute—every passing thought—every act—every feeling—makes a part of the grand process of transmutation. With the all-pervading force of some work of nature, the work of transmutation proceeds, reaching at once to every extremity of the mass, and bringing all its particles by degrees to

their final state of fitness. Then the mould is formed, and the shape and size of the vessel are determined by that mould; then, the graving tools are applied to smooth down and complete the vessel, both in its interior and its exterior—the child is shaped into the man, and the man into the heir of glory. Yet he knows it not, and cannot understand one atom of the process. The Holy Spirit alone comprehends the necessity of each operation, while you yourself are unconscious of what is meant. You awake in eternity, and find yourself a finished vessel in the House, and you then perceive that the tumult and confusion of your life have been regulated steps in a methodical and graduated process. Out of tumult comes stability, and out of confusion comes symmetry of form—what appeared to be accident is found to be design, and what once threatened to destroy you is found to have only compressed you into shape. If you are an heir of glory, you need not wonder or be alarmed at whatever may befall you. You are only in the hands of the Spirit, to be worked up into a vessel for the House, and whatever vessel you are to be, you must expect a corresponding mode of TREATMENT. If you are to be gold or silver in eternity, you must expect a more rigid process in this life. If you are only to be wood or earth you may expect a mode of treatment less severe. Therefore, you need not complain of a more rigid process, since it prepares you for higher honours in heaven; nor need you exult in an easy process since it may leave you in the lowest ranks of the kingdom. The believer who is tried “seven times in the fire” will be a nobler vessel than he who has been tried but once. The believer who is left to the devices of his own heart, is a fool if he look down upon a fellow believer who is hedged in on every side, for one is for the lowest condition in heaven, and the other for the highest. Yet we see this folly every day. The believer whose life is easy and prosperous almost despises his fellow believer whose life is full of adversity. But does he ever reflect upon the END? Does he ever say within himself, “That man is going on mournfully to the highest place, while I myself am going on smoothly to take the ‘lowest room’?” These considerations—the thought of the golden and earthen vessels of the House—should encourage the saint in adversity, and check his spirit in prosperity.

(To be continued, D.V.)

The NEXT vengeance will be on PRUSSIA above all, more than on Austria.

THE PRESENT WAR CRISIS IN THE NEXT, (D.V.)

Torquay, June 1st, 1866 (Written in May).—PRICE 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 51, PATERNOSTER ROW.

DUBLIN:—J. ROBERTS' N, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

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THE MAN OF PEACE.

THE difficulty at present is not what shall be said, but what shall be unsaid. For many years—at least since the Crimean war in 1854—the “Vials” have been speaking of the approach of some great convulsion, produced directly by the Third Napoleon; and for full twenty years—since 1846—the “Vials” have been pointing out the clouds which were slowly collecting on the horizon, and rising to the zenith. These anticipations have been realized, and we find ourselves at last threatened with a storm which shall extend its fury throughout all Christendom, and hasten on the fulfilment of the last prophecies.

The most bitter opponent of prophetic truth must be struck dumb—at least for a moment—when he sees what is before him in this present year, 1866. The year 1866 has been long regarded by prophetic writers as likely to prove remarkable. It has been spoken of as such as far back, we believe, as one hundred years ago, if not much more. As the year drew nigh, it again arrested the attention of prophetic students, and was again pointed out as likely to prove memorable. It was spoken of in the “Vials” for 1865, especially in connexion with the “Jubilee of jubilees,” or 49 times 49 years, reckoned from the Restoration under Cyrus—a period which will be completed in the November of this year, 1866. Yet, while all this was

going on, not a sign of storm appeared on the political horizon. Everything was calm and peaceable, excepting a slight difference between Austria and Prussia. Peace, and enjoyment, and money-making, and atheism, were the order of the day; and the Christian world, under the auspices of neology and false philosophy, was getting into the comfortable assurance that there was neither a God, nor a Redeemer, nor a war, nor a BIBLE, to disturb mankind in their dream of sensuality. Above all, the millennial reign was thoroughly disposed of, and the Christian world, happy in the government of the devil, rejoiced in being set free from the hated government of the King of Glory. The shallow sophistries of Mr. GRANT disposed of the millennial reign, contrary, indeed, to all the rules of logic, but in full agreement with the false philosophy of the age. The works of Colenso, and Renan, and Strauss, with the "Ecce Homo," and all other abominations and heresies, were sold by the million, and the authors, like the Pharisees, verily had their reward. Mankind loves to reward industry, especially that industry which works day and night to banish God from his own world, and Christ from that Christianity which is called after his own name. How happy was Christendom at the opening of 1866!—Christendom without Christ; Creation without a Creator; a Bible without Truth! "Let us eat and drink, for to-morrow we die," was on the lips of many, and in the hearts of all. And such was Christendom on the eve of 1866.

But what Christendom will be at the close of 1866, who can dare to tell! Prophetic students had spoken of that year as likely to prove memorable. The world, of course, had mocked at the prediction, and had pointed out the clearness of the atmosphere. The dark clouds of former years had dispersed, and the sky, which had long been threatening, had become bright and calm as a summer's evening. Suddenly the storm arose; the little cloud on the horizon of Germany began to spread and darken, and rise upward in

the heavens. Cloud after cloud gathered in the air, and all drew forward to one dark mass that spread over Christendom. Events come on like the vultures in the tropics. No sooner does a carcase fall to the earth than the vultures appear in the sky, though till that moment not one of them had been visible. No sooner did a deadly quarrel show itself in Europe, than the warlike vultures appeared on all sides, flocking to the prey, though till then not one of them had been seen. On New Year's Day, 1866, the armies of Europe were all on the peace of establishment, and all of them in their usual cantonments. On midsummer's eve, THREE MILLIONS of men are under arms, and marching to their fields of battle, from the German Ocean to the Bosphorus. Is not this a wonderful thought, and enough to awaken the most sensual to a feeling of alarm?—enough to convince mankind that prophetic enquiries are the best philosophy of the age? Let it never be forgotten that our men of science and our public journals could not foresee one atom of those events which are now before the world. Prophetic students, alone, foresaw and foretold them. Where were our philosophers, when at the Great Exhibition men foretold a millennium of peace, and commerce, and sensual enjoyment? Where was the author of the "Lily and the Bee," who was looked upon as an oracle? All united in predicting a millennium of man's creation, and we fear that nearly all laughed to scorn the millennial reign of the Son of God. At the same moment a few who had studied prophecy—a few who still believed the Scriptures to be divine—came forward to protest against the false philosophy of the age, and its still more false security. The "Vials" for 1851 foretold the absolute failure of the Exhibition as either a cause or a guarantee of peace. We spoke of the Exhibition as far worse than useless—as a direct affront to the majesty of God, and as a TRAITOROUS effort to wrest the government from his hands, and to place the sceptre in the hands of godless and sensual

men. No one regarded this; we never expected it to be regarded. It was the truth of God for which we spoke, and not the regard of man; and we knew that in due time TRUTH will always VINDICATE ITSELF.

And well has Truth vindicated itself, and swift was the vindication! The first great exhibition of the world took place in 1851, and then the millennium of MAN was to begin—and begin in truth it did, just as you might expect anything to begin (or to end) that comes from man when a traitor against God. The treason was perpetrated, and the millennium of godless men began. The Lord was banished from his own world, and the arch-rebels of Christendom took the sceptre in their hands. From the philosophers at the head down to the pastry-cooks at the feet, all ranks and degrees of men united in an immoral republic to regenerate the world and to create an era of universal prosperity. The Great Exhibition was the gorgeous vestibule to the Temple of Peace. Pass through the vestibule, and, dazzled with its splendour, enter the Temple of Universal Prosperity: it is a temple indeed; for there before you stand the priests—the altar—and the VICTIMS. There are the streaming blood, and the smoking entrails—all the pomp of sacrifice, and all its horrors! Where are the flowers—the perfumes—the milk and honey—which you looked for in your Temple of Peace? The flowers and garlands are turned into funereal wreaths; the perfumes into the reek of the battle-field; and the milk and honey into human blood. The Temple of Peace has become a theatre of carnage. Since the Exhibition of 1851, Christendom has not enjoyed, in those fifteen years, more than three years of rest. There have been in that time nearly a dozen wars, beginning with that of the Crimea, and ending with that of America. Two of these—the Indian Mutiny and the American War—were marked with peculiar horrors, while we ourselves, by our savage butcheries in India, and by our

opium-poisoning of the Chinese, have proved to heaven and earth that we have for ever abandoned Christianity. In those wars we saw thousands of prisoners put to death in cold blood, men blown to pieces from guns, and a drug which destroys both body and mind forced upon a foreign government by British bayonets, and offered freely for sale to every madman who could **PAY** for it. We saw these crimes—the greatest crimes of modern times—committed by a Protestant nation which glories in its superior sanctity, and hates the publicans and sinners! We have seen all this, and we have seen war, year after year, at all the extremities of Christendom, when we had been told that the Great Exhibition was to inaugurate the age of Peace, the Second Golden Age, more perfect than the First! A more ignominious failure had never before been witnessed. Philosophers and Humanitarians have failed in their Golden Age, and every one that fears God must rejoice in their failure with exceeding great joy. Had Great Exhibitions saved the world, the world would have been lost for ever; for then, even the empty form of Christianity would have been given up, and open atheism would have been established in its place. But the fall of the Humanitarians has been the saving of the world. It must now pass for a season through a tide of blood, to wash away the follies from its heart, and then rise out of the tide of blood to welcome with an humbled spirit the true millennial reign and golden age. There is no help for this. Man's pride will never **ACKNOWLEDGE** a defeat—it must be compelled to **FEEL** it. Folly will never acknowledge its deformity until it has seen its own features reflected from a stream of blood. The fountain is about to open, and the blood to flow.

In January, 1848, the "Vials" spoke of a series of judgements as about to commence throughout the territories of Christendom. This opinion was founded on the observation of prophetic signs, and it was expressed in the most decisive terms. That year (1848) opened

in profound peace, and the opinions to which we refer were published in the month of February, amidst undisturbed tranquility. On the 24th of that month the French Revolution broke out. From that day to this the whole of Christendom has been in a state of tumult and TRANSITION. TRANSITION is the grand characteristic of the age. A dull and stupid love of money and enjoyment brooded over the world for one full generation, from the peace of 1815 to the revolution of 1848. Pleasure, gain, and science, were for one generation the triune deities of Christendom. The true God—the Trinity of heaven—was forgotten, and the false trinity of man's creation stood in the centre of the dull dead level of peace, like the golden image on the plains of Dura. The world has been more utterly corrupted, more entirely estranged from God, by the thirty years' peace of Waterloo, than by any three hundred years of war to which it has ever been exposed. At last, sick and surfeited with a sensual tranquility, Christendom shook off its lethargy, and prepared for war. This movement of transition has been slow, but sure. First, a revolution in France, as a matter of course; for France has been the MOVING power of the world for at least 300 years. France remaining quiet, the world is quiet: France has been created as a moving power to break up that horrible stagnation which, if left unbroken, would breed more deadly evils than a thousand wars. Then came a second act of the grand drama of TRANSITION. The HERO of the drama has to appear upon the scene. The first act—the revolution of 1848—raised the curtain of destiny, and shewed the stage, crowded with all the wildness and fantasy of the coming age. The Red Men of France, the red tunics of Italy, the frenzied poets of Germany, the revolutionists of every nation, began the action of the drama; but the hero of the piece had not yet appeared. The leading mind which was to direct, the strong hand which was to compress into unity, had not yet been found. Without

its hero, the European drama would have run wild into madness and destruction. France would have been given over to the Red Men, and the delirium of France would have spread destruction throughout Christendom. But this could not be. The SATANIC age—the last times of Christendom—is to be a scene of terror, but not of confusion. The satanic age is to be a regular and systematic war, not the insurrection of a mob! The hero was wanted who was to regulate the whole, and to compress it into unity. Then rose the Napoleonic name again! For one exact generation that name had been suppressed. It was a name for the history of the past, but not for the exploits of the present. England and all Europe had issued a decree that NAPOLEON should be seen no more. He was laid low by Europe, and Europe decreed that he should lie low for ever. Blind fools! They little understood the revivific power of that name which had once been the only name on earth. It could not be buried: the weight of Europe was too little to keep it down. It burst its tomb, and stood erect before the astonished world. The resurrection of the dead would not have been a more wonderful event than this resurrection of the Napoleonic name. Waterloo was fought in vain; St. Helena was too feeble a restraint; in spite of both, Napoleon stood alive before the age, with all his former power, and far more than all his former wisdom. He re-appeared in his nephew with all the caution and the patience in which, alone, he had been deficient, and slowly and wisely he laid the foundations of a vengeance which never yet has been equalled on this earth. He began with Russia, the least relentless of his enemies. He stirred up the Crimean war, and avenged himself upon Russia by the fall of Sebastopol and the loss of half-a-million of men. He then rested for a while, to prepare for another act of retribution. He next fell upon Austria, the more relentless enemy, and avenged himself by Solferino, and the loss of Italy as a province of Austria. Again he rested for a while,

to prepare his third act of vengeance. Seven years have passed—the fatal number—and he is once more about to strike the revengeful blow. PRUSSIA, the next more relentless enemy, is to feel that blow. Austria is still to receive additional retribution—perhaps even Russia, for a while—but PRUSSIA, we believe, is the true object of his attack. The public journals, which never can see beyond a day, speak of a conspiracy of France and Prussia against Austria. We believe that it will prove just the reverse: it will be a conspiracy of France and Austria against PRUSSIA. However it may begin, in that way it will end. Austria, or even Russia, may be struck, as an additional vengeance, but PRUSSIA is the real victim of this third Napoleonic war. The Rhine and Belgium are the true objects of the war, and Westphalia, a Napoleonic kingdom, must be brought back to the Napoleonic yoke. This may be done by means of a pacific contract with Prussia, or it may be done by force of arms, but in either case Prussia must yield up the prey which she acquired at the downfall of Napoleon the First.

The Emperor Napoleon is a fatalist, and believes that he is destined to avenge his uncle—to revive the Napoleonic empire—and especially to efface the remembrance of St. Helena. We may add to this, a fourth and still more adventurous task, which it is most likely that he has long secretly planned, though not so openly avowed; namely, the carrying out of the FULL SCHEME of Napoleon the First. The First Napoleon had formed in his own mind a scheme so vast, that even his capacious genius was unable to carry it out to its furthest limits. Even his actual dominions, wide as they were, reached only through half the extent of his predetermined empire. The empire of his possession was only half the empire of his dreams. He was master of Europe, but he “missed his destiny in the EAST!” Such were his words, and the Third Napoleon remembers all with a memory which seems transplanted to his own brain,

directly from that of his predecessor. The two minds seem welded into one, and all the imaginations of the First are an inseparable part of the imaginations of the Third. The gigantic scheme must be completed. It is a sacred thing, the offspring of the creative genius of the deified First Emperor, and no earthly hands must desecrate it by their touch. But first for VENGEANCE, and then for the completion of the DESIGN. Russia has been punished—Austria has been punished—Prussia comes next, either by stratagem or force. She must give up what she once gained by her hostility to the First Emperor: she must yield the Rhine; and then the grand scheme may be carried out—not forgetting the last work of vengeance, which is still to be accomplished—against ENGLAND.

The present war opens the way to all that he demands. It gives him at once an opportunity for vengeance and for conquest. Should Italy be defeated, she will call upon him for assistance; and as the price of that assistance he will undoubtedly receive at least one Italian province. If he get Sardinia, it will make him master of the Mediterranean; for he will then possess Toulon and Algiers, along with the vast harbour of Cagliari, which Nelson pronounced to be the finest in the world. By the same war he intends to make Italy mistress of the EASTERN coast of the Adriatic, so as to convert the Adriatic into an Italian lake. And we well know that whatever belongs to Italy belongs, in reality, to Napoleon: not necessarily to France, but of necessity to Napoleon the Third—the champion of Italy. The Mediterranean and the Adriatic will then both become French lakes, as the result of the impending war. But, as we said long ago, he has forced the King of Italy to remove his Capital from Turin to Florence. The object of this, as we said before, is to clear the way for the French occupation of Piedmont. He will then be master both of Italy and the Mediterranean; nor will he fail in discovering some excuse for keeping possession of Rome

—either actually, or by the POPE, as HIS DEPUTY and dependant. He will also, we expect, come out of the surges of war carrying Belgium in one hand, the Rhenish provinces in the other, and the laurel crown of victory on his head; more heavily and more triumphantly laden than his favourite Cæsar out of the waters of Alexandria. Woe to Prussia, if she have not made up her mind to gratify his vengeance and his ambition by a surrender of her Rhine provinces. And if she should violate that engagement hereafter, then double woe will attend upon her. Such an event as that just hinted at is far from improbable. Prussia has always been treacherous, in matters of territory at least; and she may have made an arrangement with the Emperor now which she may break hereafter in the moment of victory; and if so, she will be exposed to a second day of JENA.

Enough has been said of this: our true object is not politics, but to trace the character and the designs of a man who may have been raised up for the very purpose of deceiving the world to its destruction; raised up by the permission of God, that the ungodly may be snared and taken in the net of their own blind self-confidence. Blinded by ignorance and self-assurance, we look up to this man as the peace-maker of the age, while he is in reality the universal conspirator, and the prime author of every war. It is he who has brought about the present war, which is likely to involve all Christendom. It is he, and he alone, who is the prime mover of this war. Let us enter into the brain and the secret cabinets of princes, and describe the scenes which have been witnessed at the Tuileries. Scene opens: Austria and Prussia are quarrelling bitterly; yet each is unwilling to begin. Two German nations are unwilling to stain the "Fatherland" with the blood of its own sons. They hesitate—they seem about to be reconciled. Their armies, only half prepared, are likely to be disbanded. What is to be done? Get up Italy! Let her arm without a moment's delay,

and form an alliance with Prussia. Then Prussia, encouraged, and goaded on, will not hesitate any longer. She will drive Austria out of Holstein, and then war will be inevitable. Does any one feel a doubt that Italy would never have taken up arms if she had not been expressly urged to it by a whisper from the Tuileries?—a low, hollow, sepulchral whisper. Or, does any one doubt that the German quarrel might for ever have been confined to empty words, had not the ITALIAN alliance given fatal encouragement to Prussia? Whoever doubts this may as well doubt his own existence.

Now opens another scene in the deeper recesses of the Tuileries. "How are we to deal with Italy?" says Prince Napoleon to his imperial cousin. "How are we to lead her into war without compromising ourselves and bringing a dangerous war upon our own hands?" "Listen," cries the Emperor. "You and I shall quarrel furiously; and you shall fly to Italy, partly to study Etruscan pottery, and partly to escape from my hated society! When at Florence, you shall urge your father-in-law to prepare for war, and to make an alliance with Prussia; then, you know, war will be inevitable. But when you are urging on the King of Italy to war, you must speak as if altogether from your own mind. Tell him—swear to him, that if he should be beaten by Austria, your cousin, the Emperor will fly to his assistance. Assure him of this by every emphasis of language; but make no promise on MY part—speak only from YOURSELF. This will be enough. War will follow. Italy has no chance of success against Austria. She can never get Venetia without the help of France. But when I have helped her to Venetia, I will demand Piedmont or Sardinia, as the price of my assistance. Then comes the stroke of policy. 'What!' Italy will say, 'Did not you urge me to take up arms, under a promise of assistance; and do you now ask for payment, when I have only done what you yourself advised?' 'I beg your pardon;' I will reply. 'I never advised you to take

up arms: it was my cousin who advised you, and not I; and my cousin and I were such bitter enemies at that time, that we were not even on speaking terms. Let him answer for himself; but for my own part I made no promises, and twice I have come of my own accord to your assistance. I expect to be paid in proportion to my services.' Such will be my answer to the King of Italy; and I shall get an Italian province without the discredit of any previous bargain; and beside, I shall get up a war on the Rhine through means of the Italian alliance, without the slightest blame falling on myself." This subtle policy is at once agreed to, and the two cousins separate with the most friendly detestation, while one of them proceeds to Italy to study Etruscan pottery by day and machiavellian policy by night. This may appear an imaginary scene, but it is just what must have occurred at the Tuileries; for it is evident that the quarrel between the two cousins was only a pretence, and being a pretence it must have been got up with some secret design; while, on the other hand, it is equally clear that the Italian war has rendered the German war inevitable, and that Italy would never have gone to war without encouragement from France. And how dexterously has the encouragement been handled!—given by one cousin on the part of another; given in such a way as to amount to a positive engagement; yet also given in such a way as to leave a full opening for an escape and for a demand for compensation, as if no engagement had ever been made.

There is nothing uncharitable in what we have supposed, for it has been clear from the first moment that the war might have been prevented by one decided word from the ruler of France. It is certain that the first Italian war was planned as well as created by him, and it is equally certain that the present war would never have broken out if the Emperor Napoleon had threatened one or other of the contending parties with his armed hostility. Austria would certainly not have

ventured on a war with France and Prussia combined, nor would Prussia have dreamed of taking the field against a coalition of Austria and France. Besides this, the Italian armaments have been the real cause of this war; for Prussia was hesitating and drawing back, when lo! Prince Napoleon quarrels with his cousin—flies to Italy (as we were told, to study Etruscan pottery), pays a visit to Florence, has interviews with the King and Italian princes, and behold! Italy is in arms; a treaty is virtually signed between the Kings of Italy and Prussia; and then, and from that moment, Prussia becomes determined upon war. All these symptoms of complicity are too clear to be misunderstood, and no one who is not utterly blinded can doubt that it is the Emperor Napoleon who has raised the storm, and piled the thunder cloud. As for the Congress, that is too transparent to deceive the dullest sight. All mention of a Congress was carefully withheld until it was known to be too late! Not one word was spoken until both parties had gone too far to recede, and until Italy had been set on fire from end to end! THEN the Congress was proposed because it was known to be too late; and to make assurance surer, the Emperor himself announced those very points of discussion to which he knew that Austria could never give her assent; so that on both hands he was secure that the Conference would fail. Yet to himself that Conference is of immense advantage. It has deceived myriads of unthinking people, who judge everything by the outside, and has gained the French monarch the character of a lover of peace and a benefactor to mankind. But you may be certain there is not one statesman in Europe who has not seen through the device.

In short, a conspiracy has been formed against AUSTRIA as infamous as ever disgraced the annals of history. France, Italy, and Prussia, have combined to plunder and destroy Austria, and yet to throw the entire blame of the war upon her, and to vindicate

themselves. A most outrageous demand is made upon Austria, that she should surrender VENETIA to Italy. But Venetia was guaranteed to Austria in the most solemn manner by the treaties of 1815. And what is more, Venetia is the only SEA-BOARD worth mentioning which Austria possesses throughout all her empire. It is her only means of access to the sea, with the exception of Illyria. And can we expect any rational statesman to surrender tamely the only sea-board of his country? What should we say were we told that GIBRALTAR is a part of Spain, and that we were bound to surrender it to Queen Isabella? Oh! how furious we should be. What threats we should utter. And yet the two cases are exactly the same in most respects; and in one respect much stronger against us than against Austria; for Venetia is the Austrian sea-board, but Gibraltar is certainly not ours. Yet, how many of us have joined in the outcry against Austria? How many have followed that basest of maxims—Strike those who are down, and trample upon the unfortunate? This most infamous conspiracy may prosper for a while, but a day of fearful retribution will arrive to all the guilty three—to Italy, to Prussia, and last and worst, to the ruler of France. As for ourselves, let us not hope to escape. We have an account to discharge for our own cruelty and rapacity in the East. Our day must come when both Malta and Gibraltar will be demanded from us, upon the very same grounds as Venetia from Austria; for Malta belongs to Italy, and Gibraltar to Spain. We shall refuse; the blame will be cast upon us, as now upon Austria; and the iron fleets of France, Italy, and Spain, will all be directed against our undefended coasts, and our ill-built, ill-managed iron ships. In such a day we shall think of our injustice to Austria, and our blind confidence in Napoleon the Third.

As we said before, our object is not to deal with politics, but with the prophetic events of the times, or those events which at least seem to be prophetic. “By

PEACE HE shall destroy many" is the leading characteristic of the Last Anti-christian power, as described by Daniel. He is also described as a man of dark sentences, and of an impenetrable countenance. (See Dan. viii.) All this applies exactly to the Emperor Napoleon. His countenance is notoriously impenetrable, and his sentences are so dark and so ambiguous, that he has repeatedly been spoken of as the modern Sphinx. These facts have been remarked upon by the "Times" and other journals without the slightest idea of their prophetic significance. Here are two of the characteristics of the Anti-christ united in one man. The third is still more prominently developed. "By peace" he has destroyed many already; and, "by peace" he is proposing to destroy many more. It was he who brought about the Crimean war, and forced on the war of 1859; in both cases with the most vehement protestations of peace. He has now thrown all Europe into confusion by getting Italy under arms, so as to render an agreement between Prussia and Austria impossible; for Prussia, being backed by Italy, was sure to prosecute the war. It was he who proposed a Congress when he knew that it was too late, and proposed it in such terms that Austria could not accept it. He has thus gained the character of a Peace-maker along with all the advantages of a War-maker! He has come forward with all the three characteristics of Daniel's Man of the Last Times,—darkness, impenetrability, and false pretences of peace. Yet in this dark, deep man we place our trust: we hold him up as a lover of peace, while he is the originator of war: as our ally, while he is preparing an iron fleet for our destruction; as our friend in time of need; while he is only making use of us to frighten Russia into submission. When we have served his purposes—when he has secured the Rhine—when he has avenged the First Napoleon upon PRUSSIA—he will then throw off the mask, and appear as the Avenger of St. Helena. It is then that the FENIANS may be expected to show themselves on the

scene, as his Irish allies, when we shall have imagined that they had been put down for ever. It is then that he will repeat upon us the audacious demands which he has made upon Austria,—the surrender of our provinces, all for the love of peace and his own ambition.

Do not think that our statesmen are deceived by this man. They know what he is, and at what he aims; but they pretend to trust him because they dare not show their distrust. Do not imagine that we can lie by making money while Christendom is in arms. And, above all, let no one deceive you by the enormous hypocrisy of boasting that WE alone are the friends of PEACE. We, who could three times make war upon China, and burn a Japanese city, and rob the New Zealanders, for the sake of commercial gain, or for the sale of opium poison!—we are more guilty of bloodshed than any nation in the world. We only love peace when nothing is to be gained by going to war. With what measure we mete it shall be measured to us again; and we shall find ourselves involved in war when we think ourselves most secure. And it is to be remarked that in these dangerous times we have not one statesman fitted for the emergency,—not one War-minister equal to the occasion. Our statesmen are men of fine words but men of feeble actions; and we are left like the ostrich in the desert: for “God hath deprived us of wisdom, neither hath he imparted unto us understanding.”

(To be continued, D.V.)

P.S.—It will be a very remarkable event if Austria should be driven out of all her TRANS-DANUBIAN provinces, and confined entirely to those provinces which were once a part of the OLD ROMAN EMPIRE. This would, indeed, look exactly like the formation of the Ten Kingdoms of the New Roman Empire—the Empire of the Eighth Head. It would also be strange if TURKEY were to assist Austria; and if France were to join in an attack upon TURKEY, in order to support Italy.

Torquay, July 1st, 1866 (Written in June).—PRICE 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

* * REGISTERED FOR TRANSMISSION ABROAD.

THE MAN OF PEACE.

(CONTINUED.)

It would be rash, in the present state of affairs, to attempt to anticipate events which may occur from day to day in some shape, or with some result, which it would be impossible for any man to foresee. Our object should rather be to point out the tendencies of those events, and the end to which they will lead, whatever form they may assume.

For example, in the last number we asserted that, under the character of a peace-maker, the ruler of France concealed in reality a twofold scheme of Ambition and of Revenge: Ambition leading him to extend the frontiers of his empire, and Revenge directed most especially, not against Austria, but Prussia. The former half of the scheme is generally admitted, but the latter half has escaped the notice of the public altogether. Yet we believe that such is the scheme that lies motionless, but not asleep, at the bottom of that ever-restless brain. We also not only asserted, but proved, that Napoleon the Third, though professing to make peace, was really the originator of the war, since without being urged on by HIM, ITALY would not have ventured to take up arms, and if Italy had not taken up arms, Prussia either would or might have hesitated to engage in war with half of Germany. Napoleon saw this, and fixed the resolution of Prussia by getting Italy under arms. Thus one principle is

established, and what is more important, a PROPHEMIC principle. Napoleon the Third appears before the world in the prophetic character of one who "by peace is to destroy many." And how many brave men have been already destroyed, though the war has scarcely begun!

A second general principle is, the Law of Retribution. This law affects Italy and her king, and both are likely soon to feel its penalties. The estates of the Church have been possessed by the Pope for ages. Through all the changes and chances of European politics, the claim of the Pope has been recognized by the world, except only during the domination of the First Napoleon. When Napoleon fell, those estates were given back to the Pope, and his ancient rights were acknowledged and renewed. It was therefore an act of direct robbery to invade the Papal States, and to wrest them from the Pope, without even the flimsy excuse of a nominal provocation. The Pope did not go to war with the King of Italy, nor had the King of Italy any pretext for going to war with the Pope. Misgovernment on the part of a foreign power has never been recognized as a justifiable cause of war, or a "*casus belli*," as it is called. For whole centuries England cruelly misgoverned Ireland, and robbed and murdered at discretion; and yet how furious we should have been had any foreign state ventured to interfere on the ground of our most barbarous misgovernment! But we have no mercy upon others, as we had no mercy upon Ireland; and because the Pope misgoverned his estates, we rejoiced and exulted when Garibaldi invaded the Papal territories, and even sent a brigade of ragamuffins to represent the British nation, and to assist in an act of downright piracy. The Law of Retribution calls aloud for vengeance. We ourselves shall fall under that law when Italy and Spain, backed by France, demand Malta and Gibraltar. ITALY still more falls under the Law of Retribution. She will soon receive a recompense the most

peculiarly proportioned to her crimes. To carry out the present war she must dismember herself, like a man cutting off his right hand to save his life. She must call upon France for aid, and France must be requited by the gift of an Italian province. Of ONE province, at the least, and of more than one, if she want to get possession of Rome as well as of Venetia. Italy will be broken up and mutilated. A MUTILATED Italy will fitly represent the PIRATE punished for his crimes by the loss of half his limbs. Italy will then become a mere outwork of France—a vassal kingdom—one of the ten kingdoms of the “Beast;” for France has already the alpine province of Savoy, and the maritime province of Nice, which are the two keys of Italy; and now getting Piedmont or Sardinia, or both, France will not only possess the keys of the gates, but the inner defences of the castle itself. Thus the Law of Retribution will lead on to the subjugation of Italy—will reduce her to the helpless condition of a vassal, and will bring about inevitably the formation of the Antichristian empire, having its centre in Italy.

This promises to be one momentous result of the existing war, and it will establish the principle of national retribution, as well as open the way for the future manifestation of Antichrist as the Head of the Roman world. We should not, while speaking of Italy, overlook the important fact that the Pope is said to be in a dying state, and that LUCIEN BONAPARTE, first cousin of Napoleon, is about to be created Cardinal, a special Consistory being soon to be held for the purpose of conferring the Cardinalate upon the Emperor's cousin with more imposing ceremony. Now, as we all know, the rank of Cardinal is necessary as a stepping-stone to the Pontificate. None but a Cardinal can be made Pope. The Pope, being in most precarious health, has therefore been forced, against his private feelings, to confer the Cardinal's hat upon Lucien Bonaparte, for the evident purpose of rendering him eligible as Supreme Pontiff. Whenever Pius

the Ninth quits this life, we shall see Prince-Cardinal Lucien elected to the Pontificate. "Napoleon" is a name in the Roman calendar of saints, and therefore is a name which a Pope may lawfully assume; for, as every one knows, the Pope always assumes a new name on being elected to the Pontificate. We shall then witness the remarkable spectacle of an Emperor Napoleon master of Italy and Rome, with a Pope Napoleon, first cousin to the Emperor, reigning as spiritual monarch of the Church. A more singular conjunction has never yet been witnessed in the history or on the sphere of the Roman world, and such a conjunction will be far worse than the conjunctions of astrology; for the conjunctions of the planets are only signs and false signs, but the conjunction of the Napoleonic stars will be both signs and causes, and formidable in either way. Let the false science of astrologers terrify its dupes with planetary movements; Europe will perhaps soon witness a movement and conjunction of two terrestrial stars more potent than any which has yet been predicted by astrology. We speak, of course, of such events as probable, and highly probable, but not as certain. Should they occur at all, the time must be extremely near, and their occurrence will indeed be an epoch both in the history of the Church and of the world!

Let us now turn for a while from Italy to the north and west, and consider what is likely to take place. Napoleon wants both BELGIUM and the RHINE. No one doubts that he has a design upon both. But our public journals, which seem to have a genius for being blind, have surely quite misunderstood the imperial policy. The "Times," the oracle of the day, has never yet been right in any conjecture at a greater distance than twenty-four hours. They tell you that Napoleon has made a compact with PRUSSIA, and is her secret ally against Austria. It may be so, but it is most improbable. Had Napoleon made a bargain with Prussia, would he on any account have permitted

Prussia to get possession of half Germany BEFORE she had paid down to him the full price of his alliance? Would a man so acute have allowed Prussia to proceed so far as (possibly) to become too strong for him, and trust to her honour to fulfil her agreement AFTER she had become invincible? This seems most unlikely. It is therefore more probable that the Emperor has partially encouraged both Austria and Prussia, sometimes favouring one, and sometimes smiling on the other, so as to tempt both of them into action; that he has at the same time held himself completely disengaged; and that he will eventually join Austria against Prussia, and get the Rhenish provinces for himself. At the same time he will insist on the surrender of Venetia to Italy, promising to give Austria some Germanic province in place of Venice, and with the help of Austria conquering that province for his ally, and the Prussian Rhine for himself. The Bavarian Rhine he may easily acquire at the same moment, or by one and the same stroke. Italy will give Napoleon Piedmont or Sardinia as the reward of his services in Venetia, and then his north-western game will be fully played out.

A quarrel between France and Prussia we believe to be inevitable. No appearances, no arguments would be sufficient to dissipate the convictions which force themselves upon every thinking mind. He must have the Rhine, but Prussia will never give up willingly more than a mere fragment of the Rhine provinces. He must therefore go to war with Prussia, if he wish to have the whole. He must avenge the First Napoleon upon all his enemies, and Prussia was one of the bitterest of all. He must, especially, gratify the people of France; and it is a fact that war is unpopular just now, and Prussia utterly hated throughout all the French territory. Therefore, in order to reconcile the French people to war in any shape, it is his policy to present it in the shape of a war with Prussia, the most, and most deservedly, disliked of all nations of

Europe. Grant that he may have had a secret interview with Bismark, and have entered into a contract to support Prussia on condition of getting a part of the Rhenish provinces. Such a contract will make no difference in the end; for Prussia will refuse to fulfil her engagement whenever she feels strong enough, and then he will take the whole of the Rhine provinces instead of half of them.

As for BELGIUM, we may be sure that its fate is already sealed. The French press is at this moment making an attack upon the Belgian government, and even upon the King, on the ground of some caricatures having been published at Brussels, those caricatures being intended to ridicule certain crowned heads. This is but a flimsy ground to stand upon, but the smallest spray will be sufficient to support the imperial climber while he mounts the tree just far enough to grasp the sceptre of Belgium. Belgium is manifestly lost, both as the ally and the near connexion of England, and manifestly gained as a new and magnificent province of the French empire. And what shall we say when Antwerp shall be in the hands of the most ambitious of mankind, and one who has sworn a two-fold vengeance against England? Antwerp with Cherbourg will complete the work of preparation.

Should Napoleon, by assisting Italy, get SARDINIA for himself, his power in the Mediterranean will be as complete as his power in the Channel will be by the seizure of Antwerp. Toulon, Corsica, Sardinia, and Algiers, will form a bridge across the Mediterranean—a mole—a chain of iron, whose links are provinces. The Mediterranean will be cut in two, and all its inner shores—the best part of the Roman world—will be severed from the rest, and shut in under the hand of France. The harbour of Cagliari, the finest in Europe, will equal in the Mediterranean the formidable acquisition of Antwerp in the north-west, and he will possess himself at once of those two all-important naval stations, either of which would formerly have been

thought well worthy of a three years' war with England!

But what shall we say, should our imperial ally, the Man of Peace, adopt a still more formidable policy, or rather find an opportunity for adopting what he certainly would adopt, were such an opportunity to be given. Suppose that he should perceive that GERMANY is preying upon itself to an unlimited degree—that Prussia and Austria are both exhausting themselves; suppose he should wait until both parties are exhausted, and then come down upon both with that army of 600,000 men which he always holds in hand ready for the field. With Italy to help him, what might he not effect in central Europe? He might drive Prussia back to the north of Germany, confine Austria to the south bank of the Danube, within the limits of the ancient Roman empire, and reduce all within the Danube and the Rhine to the condition of vassals and provinces of France—all from the Danube and the Rhine to the Pillars of Hercules and Mount Atlas—the whole extent, save Britain, of the Western Empire of Rome. This may be his policy; and if the Germanic Powers should fight until they are worn out, this, we may expect, WILL be his policy. SPAIN is at his mercy already. She is filled with confusion, madness, and revolution. He can get possession of Spain in three months, whenever he has disposed of his weightier affairs; and be assured that he WILL get possession of her just at the fit moment. While as for Portugal, our oldest and most faithful ally, we have so completely mismanaged our foreign interests, that she is now become a devoted ally of the Emperor Napoleon, and is willing to serve his purposes in all his projects against Spain. This will complete the central circuit of the Roman earth, starting from the Pillars of Hercules, and making a compass round by Antwerp, the Rhine, South Germany, and the Adriatic. We may feel assured that he is lying by, ready for the field, with half-a-million of men, and watching the revolutions of

Spain, the exhaustion of Germany, the helplessness of Italy, and the follies of Belgium. From folly, helplessness, exhaustion, and revolution, he will extract, with 500,000 bayonets, a fourfold opportunity of empire. What will be the end of so prosperous a beginning, and what will be the beginning of the END?

We had written thus far when the news arrived of the surrender of Venetia to France. This intelligence, which has astounded Europe, need not interfere with anything which we have hitherto said. The difficulty is to say enough, in so short a space, on the immense subjects which the events of the last week have opened before us, and so suddenly as to approach to the supernatural in speed as well as in magnitude. In ten days the EMPIRE of the CÆSARS has sunk to rise no more! In ten days that Emperor who was the representative of the Cæsars has become the humble VASSAL of Napoleon the Third. Without a stroke, the ruler of France has acquired a splendid province, which all the force of Italy could never have gained, and which has for years engaged the thoughts and excited the hopes and fears of all the powers of Europe. We need not enlarge on the importance and magnitude of these two great events. We do not write for history or for literature, but to point out, as far as may be, the PROPHEPIC characteristics of the age. This alone is the object of these papers.

Let us now consider these events in their bearing upon PROPHECY, and in their probable results. In the Postscript to the last number of the "Vials," it was suggested that Austria might be so reduced by the war as to be confined to the south bank of the Danube, which, we all know, was the northern limit of the Roman empire. In such a case an immense stride would have been made towards the formation of the ultimate Ten Kingdoms,—the Ten Kingdoms of the Personal Antichrist; that is to say, the LAST group of Ten Kingdoms which are to be subject to the Last, or Personal, Antichrist. Little did we suspect how near

was the accomplishment of that hint which was conveyed, in fewer words, in the postscript to the former number. Within a week the news arrived which more than confirmed the anticipations of last month. The Emperor of Austria has not only surrendered Venetia to France, but has also entreated the Emperor Napoleon to act as mediator between Austria and Prussia. If you put these two facts together, they will decidedly amount to this,—That the Emperor of Austria has become the vassal of Napoleon, and that Austria, from henceforth, is no longer an independent state. She has become a VASSAL state—a virtual province of the new French empire. This is an amazing event for so short a time: a nation born in a day, not to the Lord, but to the Anti-Lord. It carries on the fulfilment of prophecy with giant steps, and seems, indeed, to bear us forward to the inmost circle of the Last Days. It does more than this: it breaks down the very strongest barrier which the world's infidelity and pride had erected against the credibility of prophetic events. "The ten kingdoms of the Beast," said apostate Christendom. "Do you believe that your imaginary Antichrist could ever bring ten powerful kingdoms into connexion with one man, or make him supreme over so many crowned heads? Such a thing is visionary and impossible." Now let apostate Christendom witness what has occurred, and renounce incredulity for ever. The Ten Kingdoms of prophecy belong entirely to the Roman earth; and in the Roman earth, Austria was the most central of the powers, and nearly the most formidable, with an army of 800,000 men. Yet in ten days she has been struck down from her pre-eminence, and reduced to the condition of a vassal; reduced to the very condition which exactly, and to the letter, fulfils the expectation of prophetic writers. She is not conquered, nor is she INCORPORATED—observe that important distinction—but she is subdued, and reduced to a state of vassal-like dependance. Subdued, yet SEPARATE; not a part of Antichrist's

proper kingdom, but a distinct and separate kingdom, yet a dependant one. This exactly realizes what prophecy foretold, and shews us the weakness of those sceptics who thought such a combination of vassal kingdoms impossible. Yet the hardest and longest step has been taken within fourteen days.

Nor is this the whole of the result. There is another point of great prophetic interest. Prophecy represents the Personal Antichrist as the lord and master of the Scarlet Woman of the seven hills. The Beast being Antichrist, and the "Woman" being the whole apostate Church, both Protestant and Popish; and the Seven Hills of Rome being made the seat of the Woman, because the Church of Rome is the most apostate of all, while the Protestant Churches are only the little, depraved, but not full grown, HARLOT daughters. Well! the Personal Antichrist is to be the lord and master of the Scarlet Woman. Now hitherto that was always impossible, because the Pope has always looked to AUSTRIA as his principal support. The Pope at this day leans upon France—most unwillingly. His voluntary dependance is vested in Austria far beyond all the other Catholic States of Europe put together. This support has now been struck down from under him. The Pope has, from henceforth, not one hope left, except in the fidelity of France. Austria, who cannot defend herself, can no longer pretend even to keep guard over the Sovereign Pontiff. Other Catholic powers are either impotent or indifferent, and from henceforth the "Scarlet Woman" must lean wholly and solely on the imperial dynasty of France. We have before us the exact position of things described in the 17th of Revelation. The Woman supported wholly by the SECULAR imperial power. Hitherto, even within the last month, the exhibition of the 17th of Revelation was imperfect. The Scarlet Woman leant her weight upon two separate powers,—partly upon France and partly upon Austria; but from this day forward she must lean

upon France alone—upon one imperial power in place of two; so that now, for the first time, we see the 17th chapter of Revelation completely exhibited before us. We see what the world has never seen until this day: we see the Roman Pontiff and the SECULAR empire brought into complete indivisible and UNDIVIDED contact with each other. There is no longer any third power to intervene, or to break the contact. The Woman and the “Beast” are as firmly united as the half man and the half horse of the ancient CENTAUR. The Centaur is no longer fabulous, and the union is complete.

This perfect connexion between the Woman and the imperial SECULAR power is perhaps the most striking event of the day. It is certainly the most important, as far as prophecy is concerned, because it presents us with a perfect exhibition of the 17th of Revelation. And when the reigning Pope has been succeeded by Pope Napoleon, cousin to the Emperor, the picture will have received its last tinge of colour, and the last figure of its prophetic group. No man can presume to say more than this; but we may lawfully go thus far, and point out the exact agreement between the events of the hour and the visions of Revelation. Should a Pope Napoleon rise on the scene, even the most sceptical must allow that the fulfilment of prophecy must be near.

There are two or three other remarks which ought not to be omitted at such a time as this. In the first place, we must all have been struck by the almost supernatural machinery which has been brought into operation in our day. We expected great things, and we have witnessed things great above all that was considered possible. Messages transmitted in a moment from one end of Europe to the other. Time and space literally annihilated; though in the last generation, “to annihilate time and space” was considered equivalent to “impossibility.” What was once a proverbial impossibility has now become an event too common to be noticed.

Engines of destruction gaining one upon the other, until in a short time we shall possess an instrument that will decide a battle at one blow. Iron ships, iron towers, iron roads—the literal iron age, with all its hardness now, and all its ferocity bye and bye. That iron age which was once a fiction of the poet has now become a real thing. Iron is the **RULER** of the **AGE**. It rules all the transactions of peace, and all the transactions of war. The world seems cased in iron, as if all mankind were one gigantic mail-clad warrior of the middle ages. Iron is around us on every side, and iron has entered into our **SOUL**. The heart of man has become as hard as the metal which he has made his god; and his iron heart repels every weapon from on high, and every feeling but that of gross, hard, sensual indulgence. The **IRON** has entered into the **SOUL**, and divine judgment will bring the iron yoke upon this depraved generation. It worships iron as its god, and that god will be its implacable destroyer! The iron ships, the iron guns, the iron shells, the iron universe of slaughter, will be hurled upon this generation, until it shall abjure its apostasy, and pray for the golden age of the true Messiah, instead of the iron tyranny of the false one. The feet of Nebuchadnezzar's image were made of iron, and it is remarkable that this last period of the world should be encased in iron from head to foot.

To the strength of the iron has been added the rapidity of the lightning. All is haste, and fever, and madness, throughout Christendom. The whole intellect of the age is one volcano of fire, boiling over with a tide of scorching heresies. The outward life of the age is one furious whirl of travel, and war, and policy, and mechanical invention, and preparation for slaughter. Christendom whirls around in a frenzy of agitation, till it turns giddy with its movement, and staggers blind and drunk into the last battle-field. Intenseness of speed distinguishes every operation. The "**Seven YEARS' War**" of Frederick the Great,

just a century ago, has been succeeded by a "Seven DAYS' War." Literally a day for a year. The year-day system has been applied to military affairs, and Prussia conquers in one day more than she formerly conquered in one year. This is a fact by no means to be overlooked. It is exactly the characteristic of the "Last Times." The whole period of what is strictly the last times is the last of Daniel's seventy "sevens." Daniel's last week is the "time of the end" in its most exact sense. The period of Antichrist, as Antichrist, is only half of that week, or only three and a-half years. So many great events are to take place in that brief period—so many judgments are to be poured out—that we must all have been struck with the seeming disproportion between the length of time and the multitude of events. Many persons, no doubt, have altogether refused to believe in the shortness of the period, or else in the magnitude of the events. So many things, they said, cannot be compressed into so small a compass. They need no longer be sceptical. The events of the last few days would alone be sufficient to remove all hesitation in believing. A great empire paralysed in a few days; three great provinces over-run within a still shorter time; a seven DAYS' war in one century equalling a seven YEARS' war of the century before; engines of destruction unmasked in one hour, exceeding in rapidity anything yet recorded in history, or invented in fable; these lightning-like engines to be succeeded in a few weeks by others still more rapid, and those again by others more rapid and destructive than all that went before. Where is this to end? Even lightning is not fast enough to overtake the frenzy of the age; and that frenzy is the very impulse of the "Last Times"—an impulse that will carry the world in seven years through all the changes, and tumults, and miseries, and havoc of seventy years of ordinary life. We have just seen a seven days' war equivalent to a seven years' war of other times; and so we may easily conceive that a

seven years' war of these furious days will be equivalent to a war of seventy years of less headlong and desperate ages. The objection, therefore, which might otherwise have been raised as to the shortness of the space compared with the multitude of events, that objection cannot hold its ground any longer. Rapidity and fury, like a diseased brain, will carry the world in a day through scenes of wonder from which the world, with a less diseased brain, would have shrunk, or through which it would have crept on with slow and hesitating steps. And this rapidity of events will be greatly increased when the dragon and his angels have been cast down from the "air" into the earth. The world will then be in a worse than delirious state; it will be demoniacally possessed, and demoniacally furious in its career. (Rev. xii.)

The next thing to be remarked is of considerable importance. It has been already observed that the depression of Austria has brought the Scarlet Woman into complete dependance on the Emperor of the French. This fully realises, as we have said, the 17th chapter of Revelation. But observe also another important fact: Austria and France are drawing together, and are combining all their forces against PROTESTANT Germany. Bavaria is in firm alliance with Austria, and Bavaria is a Roman Catholic state. The Queen of Spain and the King of Portugal are the allies of Napoleon, and almost his vassals, even now. Thus we find the whole weight of Roman Catholic Europe wielded by one man, and suspended over the head of Protestant Germany. That man is also the sole patron and defender of the Papal throne. It requires no sagacity to draw the proper conclusion from this state of things. The Papal world is drawing its forces together under one powerful head. By a combination of events, that combination of forces has been brought into direct collision with the greatest Protestant power of continental Europe. Romanism has formed its last holy league, and Protestantism is putting on its

armour for its latest battle. Should **ROMANISM** triumph, the consequences are self-evident; the Roman world will then assume the attitude of a conqueror, and will exert not only all the military force, but all the moral influence of a **PERPETUAL DICTATOR**. The eyes of mankind will be fascinated by the sight; and the Roman Pontiff, and the virtual Roman Emperor—the actual Emperor of France—will stand forward as the masters and the champions of Christendom. The “Seven Champions” of Christendom will be contracted into **TWO**, more potent than all the once-famous “seven;” and then—touch but another spring—and the spiritual head will sink at the feet of the temporal dictator, and swear eternal allegiance to his throne. The temporal head will become master of the age, and “all the world shall worship him” whose names are not written in the book of life. And the earth shall be brought into the position of the last times. Such are the probable results of the present war.

It would be difficult to exaggerate the importance of the events which are now taking place upon the continent. We have seen, in the utmost sense, the supremacy of **ONE MAN** asserted, acknowledged, and confirmed. **ONE MAN** has been raised into the position of European **ARBITER**. An ancient empire turns to him for aid—for more than aid—for life. A splendid province falls into his hands without a blow. He has become the patron of the Cæsars, and the Cæsar over the Cæsars. The capital of the Cæsars is in his hands. Their native kingdom and the centre of their empire are both at his devotion. His British rival has fallen asleep, and is as impotent in Europe as a German principality. Where shall all this end but in the prophetic catastrophe—“all that dwell on the earth shall worship him”? He is preparing to avenge himself upon Prussia; should he succeed, we may be sure that **OUR** turn will be the next, and **OUR** catastrophe the worst of all. Our ships, our guns, and our fortresses, are all of them imperfect, and yet they are

intended to contest the victory with the perfection of France. Our statesmen are only feeble declaimers, and they are brought into contact with the silent strength of one deep and deadly man. The spectres of full one million of men are gathering all around us, and shrieking "vengeance, vengeance," for the hypocritical nation—the nation that brought us the Bible in one hand, to atone for the bloody sword in the other. A million of men, butchered to secure our Indian empire, and to assist the progress of the gospel! RUSSIANS on the frontiers of India; FRANCE getting up her iron fleet, for nothing else but our destruction; America, conspiring secretly with France, and keeping her FENIANS in reserve for the last times; and we at home are maundering about reform—empty trash, not worthy of a thought—while the great ACTORS of the age are girding on their swords. Oh fools! fools! fools! Destruction is at hand, and none will see it! It is folly to dream of Reform in politics, while you have renounced all reform towards GOD. But even folly might be forgiven, were it not steeped in human blood, and fallen asleep on a bed of a million human corpses!

P.S.—The prostration of AUSTRIA has now completely opened the way to the Invasion of TURKEY. And we may expect to see France, Austria, and Italy, all combined against TURKEY, and breaking up her empire. Who is left to prevent it? This is the most important point of ALL! Both France and Austria must use every effort to gain time until their NEW RIFLES have been finished!

Torquay, August 1st, 1866 (Written in July).—PRICE 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 51, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS'

ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

. REGISTERED FOR TRANSMISSION ABROAD.

THE SIXTH VIAL.

THE present condition of Europe brings before us a subject of peculiar interest and importance, as far as Prophecy is concerned—and further than that we do not wish to go—namely, the **DOWNFALL** of the **TURKISH Empire**—the drying up of the mystical Euphrates.

The European war has already brought on, within one month, a state of affairs which promises, in no less than three points, the fulfilment of the terminating prophecies of Revelation. First,—The confinement of Austria to her Intra-Danubian provinces, so as to fall exactly within the limits of the old “Roman world,” which is to be the empire of the Antichrist. Secondly,—The reduction of Austria to the position of a dependant upon the Emperor of the French; so that the proud representative of the Cæsars is compelled to become the vassal of one mightier than himself; this position of Austria being the most important of all the contributions to the establishment of the Ten Kingdoms. Thirdly,—The reduction of the Pope to the position not only of a dependant, but of a servant—leaving him nothing whatsoever to rest upon but the favour of the Emperor Napoleon; or, in other words, bringing the Scarlet Woman into the exact position described in the 17th of Revelation. Austria being gone, the Pope’s existence is in the hands of the

French monarch alone. Here are **THREE** points of the highest importance towards the development of the Last Times. And who can survey, without astonishment, the rapidity of execution! All this has occurred within one short month. The hay which was ripe when the war began, was not all "cut down, dried up," and gathered, when the war had ended, and a great empire had itself been cut down and gathered in. The crescent moon had not been darkened again, when the long-encreasing empire had been darkened for ever. We see in all this the first symptoms of that rapidity which we know must distinguish the Last Times. The work of years has been compressed into days, and so the work of ages may be compressed into the seven years of Antichrist's completed reign. Yet we only wish to point out these things as deserving of special consideration, and as signs of the times. It would be presumptuous to go further, and to assert that the events which we have witnessed are the events of prophecy itself. One thing, however, must not be forgotten. It will be said that under the First Napoleon the very same state of things was to be found, yet, after all, the end did not come: so it may be now. But this assertion will be seen to be very incorrect, when we look further into the state of affairs. Under the First Napoleon, Austria, though defeated, was strong, compact, and united. She was also not altogether bankrupt. Again, under the First Napoleon the Pope was a prisoner in France; but he was still revered in Italy, and he still possessed the hearts of at least many, if not all, of his subjects and fellow countrymen; whereas now everything is changed. Austria is broken up, divided, exhausted, and bankrupt; while the Pope is hated, not only by the Italians at large, but by his own immediate subjects, and is universally called upon to abdicate his throne. The state of things is, therefore, totally unlike that which existed under the First Napoleon; nor can we draw any argument from the one period to bear upon the other; nor is there any re-

semblance between the two periods, except what is superficial and deceptive. And here we may add, that whenever the Pope has been fully deprived of his TEMPORAL power, he will, we fully expect, seek compensation for the loss by the assumption of a DOUBLE share of SPIRITUAL power; and for that purpose he will become the prime minister and high priest of the personal Antichrist. (Rev. xiii.) Surely the time for this ominous event cannot be far remote, or, rather, seems to be close at hand. And then, indeed, we shall see the Two Beasts of the 13th of Revelation fully brought upon the scene, and acting their respective parts.

The present subject is the Drying up of the Euphrates. We are among those who believe in a double fulfilment of the Book of Revelation, and we also believe that the second fulfilment will be both literal in *facts* and literal in *days*. But we are now living under the primary fulfilment, which is, or certainly may be, figurative and symbolical. Accordingly we may interpret the "Drying up of the Euphrates" to mean, under the primary fulfilment, the Wasting and Drying up of the Turkish empire. Even the SECOND fulfilment of the Sixth Vial has already begun. An officer, sent expressly on the part of the British Government has assured the writer that the river Euphrates is actually drying up, and that it has shrunk immensely from its former size and depth. It is a literal drying up of the Euphrates to prepare a literal way for the "Kings of the East," and also to prepare the way for the Apparition of the Horsemen who now lie bound "in the great river Euphrates."

We have, therefore, two distinct subjects connected with this question: the Drying up of the Turkish Empire as connected with the primary fulfilment, and the Drying up of the literal river as connected with the second fulfilment. These are going on at this moment, side by side, with a measured progress, in which the PROPORTIONS are kept up with remarkable exact-

ness. The RIVER and the EMPIRE are not only drying up at the same moment, but in the same proportions! This is a singular fact, and deserving of all consideration. We have the testimony of an officer—Captain SELBY—one who resided for several years upon the spot, that the river Euphrates is *drying* up. But it is not yet *dried* up. It diminishes year by year, like the empire to which it belongs. It will soon be so reduced in size, that it will no longer present an obstacle to the kings of the east, when they advance from the recesses of Asia to fight, or to take possession in the Holy Land. Whoever they may be, their road is being prepared; and the rapid drying up of the Euphrates seems almost a positive proof that the time is at hand. Before the complete drying up of the Euphrates, all the prophetic events down to the opening of the Sixth Vial must have received their accomplishment. The whole of the SECOND fulfilment, from the First Seal to the Fifth Vial inclusive, must have been carried out before the Euphrates shall have quite disappeared. Now, if we remember this, and observe, on the testimony of Captain Selby, that the river is this moment *drying up*, we may conclude that the second fulfilment is drawing near indeed; for if not, the Euphrates might be dried up before the appointed time,—before the period of the Sixth Vial. Is not this, then, one of the signs of the times—a marvellous indication of the approaching end?

Nor must we forget the Four Angels who lie bound in the great river Euphrates. Under the bed of the great river, under the surface of the earth, and far below the surface, is the deep hollow of the globe,—the unfathomable gulf, called in Scripture “The ABYSS.” That this abyss is in the hollow of our globe no one can doubt; and in this bottomless pit are kept in reserve the Four Angels, with their stupendous host of two hundred millions of horsemen. And when the bed of the river shall be broken up by divine power, then the Four Angels and their hosts shall rise

up out of the gulf to slay the third part of men. (Rev. ix.) The most astonishing, perhaps, of all the miraculous judgments of the last times! What can be conceived more astonishing than the apparition of two hundred millions of infernal horsemen rising up from the Euphrates, and preparing, with infernal weapons, to destroy the third part of men in the prophetic earth? The drying up of the Euphrates is, therefore, a grand subject for contemplation; and the fact that it has already begun, brings it nearer to our thoughts, as it seems to bring the last judgments almost to the door. The "drying up" of the Euphrates is like the movements of an hour-glass, and every tiny drop that disappears brings us nigher and nigher to the fatal hour! "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments." (Rev. xvi.)

As the literal Euphrates is drying up, so also is the MYSTICAL one. The literal "drying up" belongs to the second or literal fulfilment of the Sixth Vial, and is, therefore, only beginning to be perceptible. The river cannot be dried up altogether, until the second fulfilment of the Vial; and in the meantime it is only advancing by slow stages towards complete extinction. But that progress, slow as it is, is significant of the last times, and by no means to be overlooked as some accidental event. We may now turn to the PRIMARY fulfilment of the Sixth Vial—the drying up of the mystical Euphrates; otherwise, the disappearance of the TURKISH empire. That empire must now be almost in the last pangs of dissolution. It has declared itself unable to pay the interest upon its debts. It is openly announced to be a BANKRUPT empire. A few years ago Lord Palmerston sent out a Commission to Turkey for the express purpose of bringing home a flaming account of the prosperity of that empire. The Commissioners were to see everything in a false light, and to report just what that unworthy statesman ordered them to report. They obeyed their orders, and reported that Turkey was rich, prosperous, and

SOLVENT. This report was ostentatiously made public in the Government papers, while the details and the evidence were artfully kept back. The public, of course, was thoroughly cheated, and whole millions of British money were instantly embarked in Turkish enterprises, on the faith of the Palmerstonian report! The writer recollects at the time being struck with the evident trickery of the whole proceeding. But we said nothing, having for so many years before always denounced the trickery of Lord Palmerston. Well! The nation trusted to this man to the last moment of his life. The "Record," always wrong, called him a "man of God;" and this man of God had hardly quitted this life when the huge bubble which he had blown up burst into fragments, and his unfortunate dupes have lost both their interest and their principal! We have always consistently denounced our support of an infidel empire as a crying sin before God. We have always spoken of Lord Palmerston as—what he has proved himself to be! and we are beginning at length to reap the first-fruits of our most guilty patronage, and of our purblind confidence in a "man of God," whose whole life was a series of plausibility and pretension. Turkey is bankrupt; her creditors are clamorous; and what is to be done? Will not an execution be levied upon her territories? Will there not be a distraintment put in by some of those whom she has so shamefully deceived, with the co-operation of Lord Palmerston? Above all, may not the Jews foreclose the mortgage which they hold upon her estate? The Jews have lent Turkey several millions upon the security of her territories, and, we believe, especially of the Holy Land. They are willing to lend her still more. Let them foreclose the mortgage which they hold, and the land of Israel may be their own at once. Much more so, should she require a further loan, to keep her from sinking altogether. One way or another, by loans, by foreclosures, or by the pressure of her creditors, Turkey is just in the con-

dition of an empire ready to be broken up, pronounced **INSOLVENT**, and put up to sale before the world! A bankrupt empire can never stand. Austria has fallen, not because she was unwarlike, but because she was insolvent. And can Turkey any longer stand, who is not only insolvent, but enervated and unwarlike? All our guilty patronage of that abominable empire has been in vain. We have brought upon ourselves, by our sins, the Crimean War, and the loss of millions of private wealth; yet we shall not have even the poor satisfaction of gaining our unworthy end—the prolonged existence of the empire which **SPITS** upon the **CROSS**! Oh, horrible iniquity! to fight for so vile an empire, while we leave our cousins and fellow Protestants, the Danes, to be trampled underfoot! We may soon expect to see the creditors seize upon the “body” of the debtor, and, in place of confining it within four walls, dividing it into four parts. The Jews especially are likely to put in their claim, for two reasons: First,—That they are always particularly strict in exacting what is owing to them; and, Secondly,—Because they have a special interest in one part of the Turkish empire—the Holy Land. We may hope that Turkey, having become completely and visibly ruined—having not one shred of vitality, worth, wisdom, or even decency, left, we may hope that a country pretending to be Christian will no longer patronize that vilest of empires! It is to be hoped that we shall no longer persevere in a course of policy of which a Roman Catholic would be ashamed.

But whether we patronize Turkey any longer or not, it will make little or no difference. The prostration of **AUSTRIA** is the prostration of **TURKEY**. Austria was placed as a bulwark between Turkey and the rest of Europe. She stood directly in the way of Italy and France, and almost as directly in the way of Russia. In one case it was Austria proper, in another case it was Venetia, in the third case it was Hungary, which stood as ramparts of the Turkish empire; and all those

provinces were Austrian territory. Now, Austria is reduced to become a vassal of France. She cannot stir without French aid, and will certainly not oppose French aggression in any quarter, east or west. The Emperor Napoleon has, with unequalled astuteness, employed PRUSSIA to break down Austria, and to bring her into subjection, not to Prussia, but to HIMSELF! And, bye-and-bye, he will equally join with AUSTRIA to break down Prussia, and to bring her equally into subjection. But of that another time. At present we see Austria reduced to a state of vassalage under Napoleon the Third, and reduced to that condition by the arms—not of France, but—of Prussia, without costing the French nation one farthing, except the expense of a few telegrams. Poor BISMARCK is but a fool compared with NAPOLEON. He has all this time been doing the Emperor's work, and breaking down Austria convenient to the Emperor's hand. He has all this time been the Emperor's unconscious TOOL—doing the Emperor's work when he thought he was doing his own! The work is done—Austria is fallen—and Bismark's turn will come next.

In the meanwhile Turkey is always on the scene. Her enemies are always on the watch, like the vultures that hover above the dying camel in the Arabian deserts. Austria can no longer present an opposing barrier. France, Russia, and Italy, will soon league together against Turkey, as we may expect, and plan the partition of Turkey, as others did formerly of Poland. Austria herself, instead of opposing the partition, will most certainly join in it, and is said to be at this moment casting an eye upon the Turkish provinces adjacent to her own territory. She would formerly have opposed the partition of Turkey, and very justly so, because the fall of Turkey would have brought other powers too near her, and all round her. But now that she has been spoiled of Venetia, she will seek indemnity in Turkey, and will even urge forward and encourage that partition which but one short month

ago, and for centuries past, she would furiously have resisted. All this would be very wrong, no doubt; but it would not be one particle worse than our own conduct, leaving Poland, Denmark, Italy—every nation—to be oppressed to the utmost, without lifting a hand to save them, and then rushing into war to throw our arms around the infamous Turks, under the grossly false pretence of pity for the oppressed, while our only real pity was for our Indian empire. When actions and motives are fairly weighed, the Protestant is just as unprincipled as the Papist, only with greater pretension and hypocrisy.

When Austria begins to seek indemnity in Turkey, she will not begin single-handed. Austria has become a dependant upon France, as Italy has long been, and must continue for ever. Both Italy and Austria will unite with France, and make the French Emperor their ally in the invasion of Turkey. They will WAIT HIS TIME, adopt his plans, and accommodate themselves to his views. It will be the old fable of "The lion, the fox, and the ass." The ass being ordered to divide the spoil, assigned one reasonable part to the lion, and the remainder to the other beasts. The lion struck the ass dead, and commanded the fox to make a fresh division. The fox, with courtly astuteness, nibbled off a small piece for himself and the other beasts, and left the rest of the carcase to the lion. So will Austria and Italy do in the partition of Turkey. They will accommodate themselves to the imperial views, and take what they can get for themselves, with resignation, while they leave the best parts of the carcase to the Emperor. Russia, we may suppose, will join, and her share will be principally in Asiatic Turkey. France will get Syria and Palestine, and, as we expect, Chaldæa also, as far as Babylon and the Euphrates. Then England may be compelled, for the sake of the overland route, to take possession of Egypt; and if so, we shall find France and England in the exact position of the kings of the NORTH and of the SOUTH. France

in Syria representing the King of the North, and England in Egypt representing the King of the South. This will bring about that state of things long ago suggested by Mr. Birks, and will exactly fulfil the prophecies of the 11th of Daniel, in the concluding verses. We have before remarked upon the probability of such an arrangement. It would precisely fulfil the prophecies of Daniel, and it is just that position of affairs which seems most likely to be realized. It will be a marvellous thing indeed, should we find the King of the South, or England, in Egypt, pushing against the King of the North, or France, in Syria, and bringing about that very crisis which Daniel foretells as the concluding catastrophe of the last times.

This may be called anticipation. If we look only to the present, we shall see, without anticipation, that Turkey cannot stand. Bankrupt in revenue, and deprived of Austria as her only bulwark, she has nothing left—nothing to depend on but the virtue and moderation of the neighbouring powers. She is absolutely helpless. England may occupy Egypt in the name of the Sultan, under pretence of preserving that province from the grasp of France; but beyond that one effort, England cannot venture to offer the slightest aid to Turkey; and even the occupation of Egypt will be nothing better than an invasion in disguise. It will be upon the homely principle of—"One word for you, and two for myself." But the Emperor will bide his time. He knows well what time is the most suitable for the conquest of the East. He has worked his way slowly and surely; one time encouraging Austria to undertake the war; another time smiling upon Prussia—making fools of both; until he has, without firing a shot, reduced Austria to the condition of a vassal, and made sure of her aid in hereafter destroying PRUSSIA. He has at the same blow removed the barriers of the Turkish empire, and thrown it open to an attack at the first convenient moment. It may be now, or it may be after he has avenged the First Napoleon upon Prussia.

Whatever time he may prefer, he will find Austria as ready to assist as she would formerly have been ready to oppose; and he, Italy, Austria, and Russia, have little more to do than to "walk over the course." The conquest and partition of Turkey will be not a military expedition, but a military "promenade;" and, once begun, it may be completed within a few months. But he will not be over hasty. The prey is entangled in the net, and he may safely leave it to exhaust itself by its struggles, while he is settling the affairs of Europe, and getting the Rhine and Sardinia for himself; while he is exchanging Venice with Italy, and putting forward Austria and South Germany against PRUSSIA.

The fall of Turkey would be the "drying up" of the mystical Euphrates, and the first fulfilment of the Sixth Vial. It has been spoken of, expected, and threatened, for at least one whole generation. Yet Turkey still lingers on; the Euphrates has shrunk into a thread; and that thread still winds along the desert. Yet the prostration of Austria so manifestly breaks down the barrier, that we cannot conceive the fall of Turkey to be any longer at a distance. And what confirms this opinion is the fact that Austria must seek compensation in Turkey for the loss of her Italian provinces; so that Turkey is exposed to a two-fold danger,—the danger arising from the loss of her Austrian barrier, and the danger arising from that barrier being converted into an instrument of aggression. Turkey has not only lost a friend, but has gained an enemy, and an enemy directly at her gates.

In the 16th of Revelation, the drying up of the Euphrates is followed by a very solemn warning,—*"Behold, I come as a thief."* First the drying up of the great river is foretold, and next the going forth of the three unclean spirits from the mouth of the dragon, the beast, and the false prophet. According to the plan of the FIRST fulfilment, those spirits began to go forth exactly in their proper time; for the Turkish

empire began to fall in 1820, and the spirits went forth most visibly about 1830. These two subdivisions of the primary fulfilment have, therefore, long ago been presented before the world, not as actually fulfilled, but in the process of fulfilment. When they have been completely accomplished, we may then expect the warning voice to be raised indeed: "Behold, I come as a thief." When Turkey has been quite broken down, or dried up, the time will be near at hand—the "thief" will be at the door. Not the Lord, in his final coming to the earth, but the Lord descending into the air from the heaven of heavens, and taking up the LIVING saints to meet him in the air. (1 Thess. iv.) The coming down of the Lord upon the Mount of Olives will be his actual coming to the earth. (See Zech. xiv.) But that event belongs entirely to the SECOND fulfilment of the visions, and at the same time the cry, "Behold, I come as a thief," will be raised again at the end of the second fulfilment, and just before the Lord descends upon the earth. "With that crisis, however, WE have no immediate concern. OUR concern is with the present day and the approaching future. We see Turkey falling; the Euphrates being dried up. We see the advance of that period when the WARNING VOICE may be raised, and when the Lord will announce that he is just about to descend into the lower heavens, and to take up the Living Church to meet him in the "air," when "to those that LOOK for him he shall appear without sin, unto salvation." Not to all, but only to those that LOOK for him; and not only to save them from eternal misery, but even from bodily death. It is this consideration which makes the "drying up of the Euphrates" so much an object of interest to the Church. Fully believing in the future literal accomplishment of this prophecy, fully expecting that the literal Euphrates will be dried up hereafter, we also look for a figurative fulfilment, which is to precede the literal one, and which is to affect the Turkish empire itself. And it is

this figurative fulfilment which is to be the signal for the PRIMARY sound of the "warning voice," "Behold, I come as a thief." If we neglect the primary fulfilment and think only of the second, the warning voice, in its first announcement, will come upon us suddenly, and find us unprepared.

France, Austria, Italy, and Russia, are all most desirous of an increase of territory; and there is no territory to be had except to the eastward. Turkey is so thoroughly impoverished, that she cannot even pay her troops; and her officers of state are scrambling for the last rags of her faded purple—for the last sequins in her coffers. For a hundred years we have supported that accumulation of tyranny, vileness, and obscenity, called the TURKISH EMPIRE. We have favoured it at every point. We have seen Turkey (*literally*) pulling down the CROSS, the emblem of salvation, and setting up the Crescent, the emblem of imposture. We have seen her spitting on the CROSS, and have heard her reviling the Redeemer of mankind. With the most perfect calmness, we have seen and heard these enormities, and have patronised the wretch who flung them as it were in our face! For the sake of INDIA we have done all this; and we may be assured that Turkey will be torn from us first, and India will follow. The conspiracy against BOTH has been long matured, and is now advancing speedily to perfection. Our favourite minister—our "Man of God"—spent his last days in practising a cruel FRAUD on behalf of Turkey; and now that he himself is gone, his favourite empire, and his false policy, and his cruel fraud, will follow him, but not as his good works. The Lord give us grace to abhor fraud and false policy, wherever we may find them; to abhor the Mahometan imposture and every man who sustains it; and to pray to God for the utter destruction of the Mahometan empire, till the place thereof shall know it no more. Do not trouble your minds about the dangers of India. Got by the most deadly crimes, it will be lost by some deadly

retribution. When you see the fall of **TURKEY**, think nothing of the loss of India; think only of the coming of the Lord. What is the value of an earthly empire when compared with the glory that shall be revealed? Whenever Turkey falls, the next thing we may expect will be the warning voice, "Behold I come as a thief; blessed is he that watcheth!"

This "drying up of the mystical Euphrates" appears to be very close at hand. The fall of Austria seems to leave no resource to the South German empire but the extension of its territories to the eastward; and if Austria should once begin, of course France, Italy, and Russia, will instantly follow; and then, or before that, the way will be open for the **PRIMARY** restoration of the Jews. The fall of Turkey ought to be a subject of the purest joy to every one who even pretends to be a Christian; and it reflects the utmost disgrace upon the name of Protestantism that it should so long have been the prime supporter of the vilest of infidelities. But, as we have often said, Protestantism and Popery are both essential offshoots of one **SCARLET** mother!

The Emperor Napoleon has just achieved one singular object. He has procured the restoration of the ashes of Napoleon the Second. Beneath the gorgeous tomb of the "Invalides" will soon repose the mortal relics of the First and Second Napoleons, while the Third Napoleon will stand silent by the tomb to ponder over the fulfilment of their triple destinies. The **NAPOLEONIC TRINITY** will be impiously set up to confront the Trinity of Heaven. It is then, we may believe, the **SIGNAL** will be given, and the Napoleonic apostasy will begin. With Italy and Austria for his allies—with all the experience gained by the events of the late war, the Third Napoleon will be prepared to strike the one deadly blow; at Belgium and the Rhine; at Prussia if she dare to resist; at Turkey, and finally at **ENGLAND**. In the meantime, one vast step has been taken towards the end, for the Austrian empire has become dependant upon France, and has been driven

back to the south bank of the Danube, which was the exact frontier of the ancient ROMAN EMPIRE—a work worthy of an age.

We must also recollect that the aggressions of Prussia have greatly excited the jealousy of Russia, both as to the Baltic, and as to her Polish provinces. The effect of this will be to force RUSSIA into a closer union with FRANCE, since France and Russia are equally threatened by the aggrandizement of Prussia. But when France and Russia have once been brought into an alliance upon the German question, it will follow, almost of necessity, that their alliance will be continued in a very different direction. They will draw together as fellow-sufferers in Germany, and will keep together as fellow-labourers on the EASTERN question. They will carry on the alliance, when once it has begun, until they have united with Austria and Italy for the dismemberment of Turkey. The necessity imposed upon France and Russia for uniting against Prussia is therefore one of the many dangers which threaten at this day the Turkish empire—dangers from which it seems impossible that it can escape.

We may conclude by requesting the reader to watch carefully the progress of affairs in the East, as in that progress we may discern the approaching downfall of Turkey, the drying up of the MYSTIC Euphrates, and the opening a way for the primary restoration of the Jews. It is then the announcement will find its proper time and place: "Behold, I am coming as a thief; blessed is he that watcheth." This time *may*, indeed, be very distant, but the state of things seems to prove it to be very near, almost at the very door. We can speak only from appearances; we cannot pretend to prophetic assurance. One thing, however, is so probable, that it may almost be reckoned on with certainty, —That the Emperor Napoleon, or, rather, the French nation, will rush down upon Germany and Belgium, within a few months, with overwhelming force, and that the First Napoleon will be fearfully avenged upon

proud insulting PRUSSIA. Russia—Austria—Prussia—on all—the First Napoleon will be avenged; and then—one vengeance more remains—the fourth, the deadliest, and the last; and for that vengeance and that day WE are totally unprepared!

P.S.—See the Parliamentary statement as to the complete inefficiency of our NAVY. Observe, also, the extraordinary skill with which the Emperor Napoleon is working up the French Nation into that war on the Rhine, which he ALWAYS intended to have. Yet he himself speaks of nothing but PEACE! (Compare Dan. viii. 25, as before.) He has employed Prussia to break down Austria; and he will next force Austria to aid him in breaking down Prussia. But all must wait till the NEW GUNS are ready!

N.B.—A Double Number of the "Vials" will (D.V.) be published October 1st.

Torquay, Sept. 1st, 1866 (written in August),—PRICE 2d.

LONDON:
PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.
DUBLIN:—J. ROBERTSON, GRAFTON-STREET.
AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.
ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

* * REGISTERED FOR TRANSMISSION ABROAD.

THE REMOVAL OF THE CHURCH.

A GREAT deal of discussion has been going on in the "RAINBOW" on the subject of what is commonly called the Removal or the Rapture of the Church. The discussion in the "Rainbow" has been carried on with considerable animation, and with a full statement of the truth on the side of those who maintained the opinion that the Church will be removed. But, at the same time, greater clearness was to be desired in the statements put forth, and greater simplicity of arrangement. We therefore wish to return to this subject in the present number, though it has been so frequently referred to in the "Vials" for the last sixteen years. We shall endeavour to state the argument in as clear and concise a manner as possible.

The Removal or Rapture of the Church, as we need hardly say, does not mean the removal of the people of God from the earth by death, or by entering the eternal state after the fall of Antichrist, and at the setting up of the millennial kingdom. Every one who believes anything believes this, yet may refuse to believe in the Removal of the Church. This Rapture or Removal means the act of taking away the LIVING saints from the earth, in their present living bodies, BEFORE the judgements of the "last days" have begun; before Antichrist has appeared in his anti-christian character; and before the descent of the

Lord to the surface of the earth. The Rapture means, in short, the taking up of a certain number of LIVING persons at a certain time BEFORE the end. A thousand arguments have been urged against this expectation of a Rapture of the Living. No one objects to the Resurrection of the Dead, but multitudes have a strange unaccountable horror of the Removal of the LIVING. They would rather die than be taken away alive. Death seems to be their aim and desire, though Jesus Christ has "abolished death, and brought life and immortality to light;" though, in fact, Death is always supposed, in the New Testament, to be already destroyed, and though the necessity of Death is confined solely and entirely to the Scriptures of the Old Testament. To "die the death of the righteous" is the prayer of the Old Testament; to live the life of the righteous, and never to die, is the prayer of the New Testament.

The proof of the Rapture of the Church, as we have always held, seems to be found in one simple passage of the book of "Revelation," and to be so clearly made manifest in that one passage, that nothing more can be required, and nothing whatever can be added to it. The objections raised in the "Rainbow" and elsewhere are the objections of beginners, or of persons who have never taken time to consider the question maturely. The objections which may be raised against our present argument are precisely of the same kind. Such objections would not only be unthought of, but impossible, in the mind of any man who is familiar with the subject, or, indeed, with prophetic subjects of any description. They are the objections of beginners.

About sixteen years ago we spoke in the "Vials" of the Rapture of the Church as being proved by the visions of St. John in the 4th and 5th chapters of Revelation. The argument itself we need hardly think of repeating, but the objections to that argument demand our careful attention. In the 4th of Reve-

lation, St. John, being caught up into heaven, sees before him a certain number of Elders already in heaven, and he hears those Elders speak of themselves as persons redeemed from every nation, and people, and tongue; that is to say, from all parts of the globe. Who those Elders may be it is not of the slightest importance, at present, to enquire. One thing only is to be remarked upon, namely, that the Elders are HUMAN BEINGS saved or redeemed from amongst men, and that they are seen by St. John as enthroned in heaven; so that one principle is established, *videlicet*, That there are MEN in heaven at a certain time. But what is that certain time? It is the period just BEFORE the opening of the Seven Seals. But what are the Seals? They are the very FIRST and foremost acts of divine judgement in the "last days," and they are, still more, the very first commencement of the ACTION of the book of Revelation. It is therefore quite certain that we have the following principle fully established in the 4th and 5th of Revelation, *videlicet*, That there are MEN enthroned in heaven BEFORE the action of the book of Revelation has begun, and BEFORE even the First Seal is opened. This at once decides the question of the Removal of the Church, since we find the Church in heaven before the opening of the prophetic seals, and before any judgement whatsoever has been executed upon the earth. The JUDGEMENTS begin in the 6th chapter, whereas the MEN REDEEMED from the earth are in heaven in the 4th chapter. One would have thought that such an arrangement, so clear and so definite, would have been enough to have put an end to all further disputation, and that the Removal of the Church would have been universally believed in, at least among those who expect a future fulfilment, since the Church is present in heaven while the judgements are still future as to the earth. But this is far from being the case. They who believe the Pope to be the Antichrist are bitterly opposed to any such concession. They first, without the slightest

authority from Scripture, assert that the 1260 days can mean nothing else but 1260 years. They make the First Seal to begin before the 1260 years, or at least not later than the 1260 years. And consequently they are compelled by their own theory to misinterpret altogether the 5th chapter of Revelation. It is manifest that if the seals were opened 1260 years ago, the Elders seen in the 5th chapter cannot mean the RAPTURED Church, since the Removal of the Church cannot have taken place 1260 years ago. To avoid this difficulty they take the simplest of all methods—they make the 4th and 5th chapters a kind of rehearsal or anticipation, representing things to happen long after the seals have been opened—at the beginning of the millennium—at any time except the time we should naturally have supposed. They are, indeed, compelled to do this; for if the Elders mean the Raptured Church in their resurrection bodies, then the whole theory of the 1260 years and of the Papal Antichrist falls to the ground, and is shattered into pieces. That a man will hesitate to explain away Scripture, in order to support a favourite theory, we must not expect until miracles begin again.

It is said that the appearance of the Elders in heaven before the seals are opened is only a general exhibition of the FUTURE triumph of the Church, and that the song of the 5th chapter is also no more than an ANTICIPATION; so that the 4th and 5th chapters, being only ANTICIPATORY, prove nothing as to the Removal of the Church BEFORE the opening of the seals. Now, if we examine this argument we shall find that all who use it have been caught in one of those well-contrived snares with which the enemy entangles so many hasty and incautious feet. They have completely mistaken the anticipation of HOPE for the anticipation of ACTION. They have completely mistaken the one for the other. If a man were promised an estate at the end of ten years, he might very well utter an expression of joy which would sound exactly

like the joy of actual possession; so that you may fairly represent a man as rejoicing, or praising, or giving thanks, by *anticipation*, yet employing the precise language of actual *possession*. This is the anticipation of HOPE. But it is quite a different thing when we have to do with ACTION. We may describe beforehand what a man will do hereafter, but we can never, in any case, describe a man as speaking or acting in any particular place, at a particular time, unless we suppose that man to be in the specified place at the specified time. We may anticipate what a man will do in Paris to-morrow, but surely we cannot describe a man as acting or speaking so and so in Paris while the man is in London all the time! Apply this to the 5th chapter of Revelation. The Elders are seen in heaven. This by itself might be ANTICIPATION. But they are heard speaking, and seen acting, more or less, while in heaven, at a certain specified time; namely, BEFORE the opening of the seals. It therefore follows that they must be actually and PERSONALLY in heaven BEFORE the opening of the seals. They do not speak of themselves as in heaven; for that we may do by anticipation; but they are described as ACTING a part in heaven before the "seals," therefore they must be in heaven PERSONALLY before the "SEALS." The anticipation of HOPE is one thing, and the anticipation of ACTION is quite another thing. The advocates of the Year-day interpretation have confounded the anticipation of hope with the anticipation of action, which is nothing else but a specimen of false logic.

We see, then, that men must be in the heavenly places BEFORE the opening of the seals. But they who deny the Removal of the Church will have a ready answer to this argument. They will at once reply that the Elders in heaven are neither more nor less than the DEAD saints who have gone to heaven long ago, immediately after their death. 'This at first sight will appear an overpowering argument, and sufficient to close the question for ever. It is, however, far

otherwise—it is a most fallacious argument. Its weakness will appear at once, if we proceed to the next chapter. In the 6th chapter we shall find the souls of martyrs lying under the altar, and crying out for vengeance. Now, consider this fact with the attention it deserves, and observe the conclusion to which it leads. These persons are not only saints, but they are saints of the highest class—they are **MARTYRS**. They have been “slain for the word of God.” If anything is clear, it is clear that such persons are of all men the most likely to receive the highest reward; of all men, those **MARTYRS** are the most likely to be found enthroned in heaven. We find the Elders taken from all nations and languages. We hear nothing of their sufferings or their martyrdom, yet we find them not only in heaven, but we find them seated on **THRONES** (see the Greek)—thrones of state, round about the throne of God. And yet, all this time, the martyrs are left under the altar, lying, in fact, in the ashes, while other saints who have endured no martyrdom are reigning in heaven! This we believe to be quite incredible. It is contrary, at least, to reason and common sense. Yet from this error there is no means of escape, if you believe that the 24 Elders represent the **DEAD** saints. If one class of **DEAD** saints, are enthroned in heaven, how does it come to pass that others of the highest order—that not only saints but **MARTYRS**—are left in ashes under the altar? You cannot account for this by any ingenuity, so long as you believe that the 24 Elders represent the **DEAD**.

But now turn to the other side, and suppose the Elders to represent the **LIVING** saints who have been taken up alive from the earth. That moment all the difficulty will disappear! The Elders represent those who, as our Lord has said, shall “be counted worthy,” and who shall, therefore, be taken from the earth: while the martyrs in chapter vi. represent others who have been left behind at the Rapture—perhaps even unconverted when the Rapture takes place, and

who, after the Rapture, have been converted and have suffered martyrdom. Now, as such persons have been found unprepared at the moment of the Rapture, they must take the consequences—they must be left behind upon earth during the Great Tribulation; and, moreover, even after they have been “slain for the word of God,” they must still “wait for a season” in the grave, until the appointed time has arrived. The consequence is that **THEY** will be found lying under the altar, while other saints who have been **FOUND READY** will be taken up and enthroned in heaven. This explanation removes all difficulties, clears up all obscurities, and leaves the question in an intelligible state. But to suppose ordinary **DEAD** saints to be enthroned in heaven while the holy **MARTYRS** are lying in ashes under the altar, is throwing Scripture into a mystery which no one can explain. We leave these arguments to the consideration of every candid and unprejudiced reader.

All this has been said in the “Vials” many years ago; but it is well deserving of being repeated, especially as we have a further argument to add. The argument is, that we have no authority from Scripture for believing that any saint will enter heaven in a **DISEMBODIED** state, or that he will enter heaven **BEFORE** his resurrection. The very opposite conclusion may indeed be derived from Scripture. Our Lord said to the thief on the cross, “This day thou shalt be with me in **PARADISE**.” But when our Lord died, did he go up to heaven? Certainly not. He descended into **HADES** (apostle’s creed), and when there, we know that he preached to the spirits in prison. He preached, not to the spirits in heaven, but to the spirits in **PRISON**. But the thief was to be **WITH** our Lord that day, wherever the Lord was; therefore the thief could not have gone **UP** to heaven, but must have gone **DOWN** to **HADES**. The penitent thief, therefore, certainly did not ascend—his soul did not enter heaven, and yet he was not only a **CHRISTIAN** believer, but he

was, as it were, the very first fruits of the harvest; he was the very first trophy of our Lord's victory over death and satan. If he did not enter heaven in a disembodied state, on what principle shall other Christians enter heaven in a disembodied state?

The parable of Lazarus and the rich man is almost equally decisive. The rich man, we are told, was in **HADES** (not in **HELL**). But he was in such a place that he could see Lazarus, and carry on a conversation with Abraham, who stood side by side with Lazarus. Can we imagine such a thing as that the rich man in **hades** could see and converse with a person resident in heaven; or that **HEAVEN** and **hades** are so near each other that there is nothing between them but a gulf across which people can carry on a conversation? Such an idea is so strange that it cannot for a moment be entertained without positive proof, and no proof of any kind is to be met with in Scripture. The fact is, they were **BOTH** of them in **HADES**, the place of disembodied spirits: the rich man in a place of torment, Lazarus in a place of rest, but not of **GLORY**; and that place is called Abraham's bosom, or paradise—Abraham's bosom in the parable, paradise by our Lord when addressing the thief on the cross. The case of the thief and the parable of Lazarus furnish, therefore, two decided arguments against the common opinion that the departed saints enter heaven in their disembodied state. But the case of the penitent thief by itself seems sufficient to establish what we have said. The departed saints are at rest, but not in **HEAVEN**, and not in **GLORY**. **Hades**, the place of the departed souls, is a twofold region: a place for Lazarus when at rest, and for the rich man when in torment, with a wide "gulf" dividing the one place from the other.

The common idea, that the departed saints go at once into heaven is taken from one passage in St. Paul's writings, in which he says, "To depart and be **WITH CHRIST** is far better." On this one passage a theory

is built up in direct opposition to our Lord's own words addressed to the penitent thief. Now, the truth is, that St. Paul has said nothing that in the least implies the entrance of a departed saint into the true HEAVEN, that is to say, into the place of divine glory. Christ is God, and he is for that reason OMNIPRESENT. He can be visibly present with his own people in HADES just as easily as he can be visible to angels in heaven. No one can deny the possibility of this. He is not visible even to his own people as long as they are on the earth, because flesh and blood are essentially sinful and depraved; so that, while in flesh and blood, even the most eminent apostle could not have been favoured with the permanent presence of the Lord. But when flesh and blood are gone, and when the soul of the believer is disembodied, then the believer may be admitted to the presence of the Lord, and even to the sight of his glory; yet it by no means follows that the place of meeting must be only in heaven. To assert this would be to reduce our Lord to the condition of an ordinary man, and to say that he can be only in one place at one time; whereas, since he is God, he can be in every place at once, visibly or invisibly, in any shape he pleases—as a friend or as an enemy—with the wicked as well as with the righteous. St. Paul knew that when he died he should be with Christ somewhere, so as to see him and to converse with him. But he knew as well as we do that it was the privilege of the God-man to be visibly present anywhere, and that it was the natural effect of DEATH to remove that veil of flesh and blood which hides the presence of the Lord from the EMBODIED spirit. Remove the veil of the flesh, and the Lord becomes visible. And it is monstrous to assert that our Lord cannot be seen or spoken to one step beyond the gates of heaven. Yet this is what every one secretly believes, when he says, "If I am to be WITH CHRIST when I die, I must of necessity enter heaven the moment of death." To say that you MUST be in heaven in order to be WITH

Christ is only a decent and modest form of speech for declaring that the Divine Being cannot be seen, met with, or possessed, anywhere, but literally in heaven; and that, in short, he is as much limited by space as we are ourselves! We therefore fearlessly assert that St. Paul's own words are no evidence whatsoever as to the ascension of departed saints into heaven at the moment of their death. We might be "with Christ" at this instant, while we are living upon earth; we might be with him in the depths of the sea, or in one of the planets, were it not that flesh and blood render the divine vision impossible. Take away the flesh and blood, and the impossibility disappears. Take away the coarse, thick veil, and the light of God's countenance may be seen at once.

This argument is conclusive as far as it is necessary to carry it. We do not imagine that such an argument PROVES that a departed saint cannot enter into heaven, but it proves that the fact of being "with Christ" does not imply that the saint who is with Christ must of necessity be in heaven. He is, as we may believe, just where the penitent thief was when he died, namely, in PARADISE; and paradise can by no possibility be in HEAVEN, since our Lord was with the thief in paradise on the very day on which he died; yet our Lord on that day most certainly did not ascend to heaven, but descended into hell.

The Rapture or Removal of the Living Saints has now been brought before the reader as a thing which appears irresistibly proved by the 4th and 5th chapters of Revelation. The argument may be stated in a few clear, decisive words: viz., St. John is taken up to heaven in a vision. There he sees what was to happen at some FUTURE time—not the things which were to happen at that moment. "Write the things which shall be HEREAFTER." (Rev. i. 19.) Let this be borne in mind, that St. John is speaking of the future, and not simply of the present. When in heaven St. John sees men sitting on "thrones" of state, and

these men are taken from all "nations, and languages, and peoples." They therefore must represent the Church at large. But these men are ENTHRONED in heaven while other saints and even martyrs are lying in ashes under the altar—a thing which is perfectly unaccountable, except on one supposition alone, viz., that the saints in heaven are they who have been taken up alive as fit and prepared, while those under the altar are they who have been left behind as unworthy, and who have suffered martyrdom after the removal of the former saints. This at once shews us two completely distinct classes of saints. One class is enthroned, the other is in ashes; yet those in ashes are martyrs as well as believers. Why, then, this immense difference in their respective places, unless one class consisted of resurrection saints taken up really and literally to heaven, and the other class of those who were still in a disembodied state. But all this takes place before the First Seal is opened, therefore there will be resurrection saints in heaven before the First Seal is opened, and before the ACTIVE part of the prophecy has begun. This would constitute the Rapture of the Church, the taking up of LIVING saints from the earth BEFORE the fulfilment of the Book of Revelation has begun, BEFORE the First Seal is opened, and before the Great Tribulation has commenced. Lastly, we have shewn that this cannot be an ANTICIPATION, since no man can be represented as acting or speaking, either in heaven or in any other place, unless you suppose that man to be actually and personally in the place where he is either speaking or acting. You may anticipate PRAISE, but you cannot anticipate ACTION.

This is what is meant by the Rapture or Removal of the Church; for as to supposing that the Elders in heaven are DISEMBODIED men, it is contrary to the parable of the rich man and Lazarus; contrary, still more, to the case of the penitent thief; and, finally, contrary to reason; because, if the Elders are in

heaven in a **DISEMBODIED** state, reason and common sense would require that the martyrs under the Fifth Seal should also be enthroned in heaven, instead of lying in ashes under the altar. And so the case seems to be fairly and concisely proved.

We almost suspect that there is a person somewhere who has taken hold of our argument drawn from the "souls under the altar," and who has seized upon this as a false argument because the saints are not under the altar until the Fifth Seal, and therefore have nothing to do with the 4th and 5th chapters, before the opening of the seals. But such an objection would be a most complete mistake; for the case of the "souls under the altar" is only intended to prove that there is an immense difference of position between two classes of saints, which difference cannot be accounted for unless in the manner already so often mentioned; the saints under the altar in the 6th chapter having as good a claim to be in heaven under the Fifth Seal as the saints in the 4th chapter have to be in heaven before the First Seal, unless we suppose the one class to consist of **RESURRECTION** saints, and the other class to consist of **DISEMBODIED** martyrs not yet taken up into heaven. The argument is the same at one period as another, and has nothing to do with the order of events. If one **DISEMBODIED** saint is in glory, why is another **DISEMBODIED** saint in "ashes"? That is the question; and the answer is, "You are mistaken; one saint is disembodied, but the other is raised up in his resurrection body."

There is one argument more which we think deserving of special consideration. It is as follows:—After the opening of the Fifth Seal, St. John tells us that he saw the **SOULS** of certain martyrs under the altar. He does not say that he saw the "men" or the "saints," but he expressly uses the Greek word—"**PSUCHAS**,"—"SOULS." Now the Greek word "**psuchas**" means the animal spirit, or what we commonly call the "**GHOST**" of a man; so that St. John speaks

of those martyrs as dead men in a **DISEMBODIED** state—as **GHOSTS**; whereas in chapters iv. and v. he never applies the word “psuchas” to the **ELDERS**. He never speaks of the Elders as “ghosts” (psuchai); he speaks of them as we speak of ordinary living men in the body, and omits every term which might represent them as disembodied persons. This difference of terms is remarkable; it cannot be accidental. St. John speaks of the martyrs of the Fifth Seal as “psuchai,” accusative case “psuchas,” because they were seen by him as both dead and **DISEMBODIED**. But he drops the word “psuchas” altogether when speaking of the Elders in chapter iv., because the elders are living men in resurrection **BODIES**. This is a strange difference in terms, and confirms all that we have said before; viz., That the Elders are actual living men in resurrection bodies, and that they are taken up to heaven before the opening of the seals, while the martyrs under the Fifth Seal are those who are left behind, and put to death under Antichrist, and who are still in a **DISEMBODIED** state. For, otherwise, why does St. John apply the word “psuchai” (or ghosts) to them only, and never to the Elders? We leave this last argument to the special attention of the reader.

We must not omit one circumstance which has been mentioned already in one letter to the “Rainbow.” The Christian Church is often spoken of in the New Testament as a “Priesthood,” or an assemblage of priests. But we find in the book of Leviticus that the consecration of the Israelitish priests was expressly ordered to be carried on for seven days. It was also commanded that during the whole of those seven days they were to continue at the door of the tabernacle both day and night, and were on no account to quit that one spot. (Lev. viii.) But Christians are priests, and are to be priests for ever, consequently they require to pass through a special ceremony of **CONSECRATION**. It was not enough for the sons of Aaron to be priests by actual birthright, as they really were. Over and

above this, they were also to pass through a seven days' solemn consecration, "lest they die." It is equally true of all the members of Christ, that they also are priests by actual birthright; not by natural but by spiritual birthright. Yet even this birthright is not sufficient in their case any more than with the Israelitish priests. **THEY** must pass through some future consecration, some solemnity in heaven, before their priesthood will be complete. Seven days were appointed for the Jewish priests, and why not seven years for the heavenly priesthood?—a year in one case for a day in the other case. The seven years of the last week of Daniel will be the period of consecration. The Removal of the Church is certainly before the rise of the personal Antichrist, and therefore it must necessarily take place some length of time before the last three-and-a-half years. Antichrist is to assume his full antichristian character three years before the end: that is to say, the end of Daniel's last week. The Church is removed before the rise of Antichrist, and some length of time before it. Let the Church be removed at the very beginning of Daniel's week, and we have at once the seven YEARS of consecration exactly typified by the seven DAYS of consecration in the case of the Jewish priests. This is as legitimate a type as any of those which are universally received as legitimate, both by writers and preachers, omitting those very few that Scripture itself declares to be typical. The Lord descends from the highest heavens to the lower—to the intermediate regions between the earth and the throne of God. These regions are called by astronomers the "celestial spaces;" by St. Paul, the "air." In those intermediate spaces the Church will meet the Lord face to face. So much we know from express revelation. Then, passing from express revelation to the types of Scripture, we find a certain time absolutely required for the consecration, or rather the PREPARATION of the saints, in order that they may be

fitted for their future occupations as **KINGS** and **PRIESTS** unto God and the Father (Rev. i). Some time of preparation is evidently required. If so absolutely necessary in the case of a mere earthly priesthood, how can it be less necessary in the case of the sublime **PRIESTHOOD** of the eternal state? Necessary it must be; and if we take the proportion of the heavenly to the earthly, the seven **DAYS** of the one will be justly extended to the seven **YEARS** of the other; and the last of Daniel's seventy "sevens" gives the seven years of consecration for the **ETERNAL** priesthood.

We find also in Leviticus that during the seven days of consecration the priests were not, on pain of death, to quit the entrance of the tabernacle. They were to continue for that week either at or near the door. So at the consecration of the heavenly priesthood, they who have been caught up to meet the Lord will continue with him in **ONE** place during the whole time of consecration. They will not descend to the earth: for the descent to the earth is not till after the destruction of Great Babylon, and the close of the Seven Vials; nor will they ascend to the higher heavens: for the "marriage of the Lamb" is not announced until the 19th chapter, after the smoke of Babylon the Great has gone up before God. They continue in the "air" during the time of consecration, fixed in one spot, till at the fall of Babylon they ascend on high to the "marriage of the Lamb," and then descend as an armed host for the battle of Armageddon, and the deliverance of Jerusalem. (Compare Rev. xix. and Zech. xii., xiii., and xiv.)

The above remarks will, we hope, be sufficient to shew that the Removal of the Church is as decidedly a doctrine of Scripture as the atonement itself. It is not revealed as **CLEARLY**, because it is not so essential; but it is revealed in Scripture as **DECIDEDLY**. To say that the Elders in heaven are **DISEMBODIED** men is contrary to all that we learn as to disembodied men in

any part of the New Testament; and if there are EMBODIED men in heaven before the First Seal, then there must be a resurrection of those men BEFORE the action of the book of Revelation has begun. A gentleman who writes from Oxford has of late been particularly vehement against the Removal of the Church, calling it a "MYTH," that is to say, a fable, like the fables of mythology. To shew how little this gentleman understands his subject we will give one passage out of many. He says, "The Man-child is not the Church, but Christ; and the woman in travail denotes the sorrows of the Jewish people when Christ shall spiritually be formed in them." In this short passage there are two grand mistakes. 1st. The Woman is represented as CROWNED in HEAVEN—that is to say, as a SOVEREIGN in heaven; but the Jews, as a nation, are entirely for the EARTH, and are never represented as endued with the sovereignty in HEAVEN. The imperial "Stephanos" does not belong to Israel anywhere but on earth. 2nd. A far greater mistake is contained in the above quotation. We learn from "Oxford" that the Conversion of the Jews to Christ is to take place at the very opening of chapter xii.—that is to say, at the least 1260 days before the end of the Woman's persecution (see verse 6); whereas we learn from a still higher authority—from the prophet Zechariah—that the Conversion of the Jews is not to take place until the siege of Jerusalem has begun, and just before the end. We learn from Oxford that the war in heaven, the casting down of Satan, the rage of Satan, the flight and persecution of the Woman, are all to take place AFTER the Conversion of the Jews. But Zechariah fixes the Conversion as taking place during the siege, and leaves neither TIME nor PLACE for so many great events AFTER that Conversion; for at the end of the siege Antichrist is destroyed. The writer from Oxford is, therefore, manifestly a new beginner, and has not become familiar even with the MAP of prophecy. (Zech. xii., xiii., xiv.)

P.S.—The remarks of the *Achill Herald* on this subject we shall find to be just as *futile* as they were found to be on a former occasion, noticed in a former number. The *Herald* very much over-rates its own abilities.

Torquay, Oct. 1st, 1866 (*written in September*).—PRICE 2d. [PART I.]

LONDON:
PUBLISHED BY GEO. J. STEVENSON, 51, PATERNOSTER ROW.
DUBLIN:—J. ROBERTS & N, GRAFTON-STREET.
AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.
ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

* * REGISTERED FOR TRANSMISSION ABROAD.

DEMOCRATIC POWER.

THE last subject was the Removal or Rapture of the Church—the taking away of living persons from the earth to meet the Lord in the “air,” and to escape altogether from the power of death, both bodily and spiritual.

The present state of the world, especially of Christendom, may have a close connexion with the Removal of the Church, and many persons feel confident that it has such a connexion; for the more that Christendom falls under the power of ONE MAN, the more likely are we to witness the rise and the apostasy of the last Antichrist—the Eighth King, who is to constitute the Eighth Head of the Roman empire. And it so happens that at this day the Roman world is beginning to fall under the power of ONE MAN, and to acknowledge, directly or indirectly, the supremacy of ONE MAN in all things civil and political, which is just the tribute to be paid to the future Antichrist, while the ecclesiastical supremacy of the same man is to be established hereafter. Whoever is at first supreme throughout the Roman world in policy, will in the end overthrow the Papal system and the hundred systems of false, self-righteous Protestantism, and set up HIMSELF as the chief deity upon EARTH, while he will admit the existence of another Deity to control the heavens. He will admit a divided empire, like that described in the

flattering lines of Virgil. Cæsar upon the earth, and Jove in heaven. The well-known lines of Virgil, in fact, only anticipate the character and the assumptions of Antichrist. Virgil divided heaven and earth between Jupiter and Cæsar, giving to each his proper part, so as not to clash or interfere with the other. One was altogether in heaven, the other was altogether confined to the earth. Cæsar did not in any way aspire to control the heavens; he made no pretension whatever to divinity above. He was moderate in his views, and was satisfied with divinity below. Let Jupiter govern the skies, and regulate the weather for the general welfare of mankind, and Cæsar will not interfere, but will be modestly satisfied with the power of life and death in the lower world. We ought to be thankful for those two Virgilian lines, since they at once remove a difficulty which has no doubt confused a thousand minds. How is Antichrist to be a God upon earth? Do you imagine that, in these enlightened days, men will suddenly go back to the darkest ages, and believe that a man in flesh and blood can be a God? Such a thing is impossible, and therefore we believe in no Antichrist but the honest Pope. Is not he bad enough? and does not some one or other, somewhere, sometimes call the Pope a god? This is enough, and quite fulfils all the grand prophecies which foretel the apostasy of the last days. Such is the infatuated reasoning of those old-fashioned writers who believe the Pope to be the Man of Sin; forgetting that one text which utterly destroys their theory, namely, "All shall worship him whose names are NOT written in the book of life." Whereas we know that there are millions, even within the Roman world, who DO NOT worship the Pope, and yet have no part in the book of life. Jews, Turks, Infidels, and Heretics, none of these worship the Pope, yet can we believe that they are all in the book of life? This alone is sufficient to decide the whole question, and it is sufficient even if we take the word "all" in its most limited sense, and

suppose that it only means the majority; for it is totally false that even the majority of Turks, Jews, Infidels, or Heretics, ever thought of worshipping the Pope!

But the Virgilian lines at once solve the enigma and tranquilize the brain. Antichrist is not only to resemble Cæsar, but he is actually to be a Cæsar! He is to be the last Emperor of the Roman world. He is, therefore, to imitate Augustus, and to agree to a partition of empire. He is to leave the heavens to the true God, and to take the empire of the earth for himself. Let the powers of heaven regulate the seasons, and send rain and sunshine in their course, while Cæsar will provide for the happiness of the earth, by policy, by arms, by commerce, and, finally, by religion. He will say, "Worship the Lord of heaven for rain and sunshine, but worship ME for political prosperity, for commercial progress, and for peace." Will not this be sufficient to draw them to his side, when they see that his power is equal to his pretensions? The Christian world has for ages offered to God a divided worship. The rival deity of Christendom has hitherto been an abstract being, known by the Hebrew name of Mammon. This abstract deity will soon take a concrete form and a modern familiar name. Will the world shrink back from him in his modern form? Will idolatrous Christendom shrink from the apparition of an IDOL? No, but it will worship its favourite deity more than ever when it sees him incarnate in the form of man. It will allow the true God to govern the heavens, and the incarnation of Mammon to regulate the earth. It will bow before the man who ensures it peace, commercial prosperity, and sensual enjoyment; and the Virgilian lines will become the watchword of Christendom. JUPITER and CÆSAR will divide the empire of the universe. Such will be the form of the LAST APOSTASY.

Can such a man—so powerful and so successful—ever appear upon the scene?—one whose power and

success will captivate and seduce all hearts, even those which are surrounded by the triple brass of Protestant hypocrisy! It may seem impossible that such a man should ever appear in these philosophic times. The march of intellect seems to forbid all individual supremacy. Yet it cannot be impossible, since it is foretold in Scripture. We should certainly, *a priori*, have thought the existence of such a man impossible. The difficulty of assuming so high a position is so great, that we might justly have denied the whole theory of a future personal Antichrist. But as such an Antichrist is foretold, his existence must be a possibility, and there is one class of persons which cannot, in any case, object to the possibility, namely, those who believe that the Pope **MAY** be the Antichrist; for those persons have already surmounted all the difficulties of the case, and even impossibility itself. They believe that a man is worshipped by **ALL** the ungodly of the earth who is not worshipped by half of them. (Rev. xiii.) And they believe that the Pope is the man of sin acting with all the power of Satan, although no vestige of the Satanic power revealed to us in the book of Job has ever in any case been conferred upon the Pope, or found in his hands! Such persons at least can therefore raise no difficulties.

When the word of God has foretold an event, that event is certain, however improbable or impossible it may appear. The future existence of this all-embracing apostate is therefore as certain as the revolution of the globe. The Antichrist must heave up before our eyes as surely as the ocean and the mountains heave up before the sun, or sink down beneath him. Such a power is growing up before our eyes; it may be the man himself, but at least it is the **POWER**. We need not say that the representative of that power is to be found in the present sovereign of France. There is such a thing as Antichristian **POWER**, which is distinct from Antichrist himself, and which requires to be built up. The builder of that power will almost certainly

be the Antichrist who is to inherit the power when built up. But even supposing it to be otherwise—supposing that one man is to lay the foundation, and another to inherit the finished structure, we may, whichever be the case, equally take a survey of the advancing work.

We must in the first place especially remember that Antichrist is by no means to assume either his proper power or his proper character till after the opening of the First Seal, and after the Removal of the Church. And what is more, he is not even then to appear as Antichrist at once, but only after an interval of three or four years. This it is essential to remember, because it will fully account for any deficiency which may at first appear in the operations of the Antichrist. Previous to his assuming the Antichristian character he will only be an ordinary HUMAN BEING, superior in talents to many, but perhaps inferior to many more. He will commit mistakes, fall into difficulties, be guilty even of blunders, like other men, because his true time will not have come. To suppose that a man can never put on the character of Antichrist because we see him committing blunders, is to suppose that Antichrist is to be Antichrist from his birth, which would itself be a blunder of the first class. He is not to become all-powerful until he has been inspired by Satan, or the Dragon; and he will not be inspired by Satan until after the Rapture of the Man-child and the Flight of the Woman. (See Rev. xii.) Whoever may be the Antichrist, he will betray no superhuman wisdom until he has been inspired by superhuman agency. Till then we must take him as we find him—as he has been made by nature and education, but we must by no means expect to find him acting as one “born again,” not by the Spirit of God, but by the spirit of Satan. This new birth of the last apostate is reserved for the very last years of the Christian dispensation.

We observe at present a strange and solemn calm through all the atmosphere. A tempest rushed down

from the northern skies, and in an hour laid one empire prostrate. Then the tempest died away into a calm, so sudden as to be supernatural. A calm so sudden cannot be trusted. It is by all the laws of nature the forerunner of a still fiercer storm. This portentous calm for a while raised a fog, which enveloped everything, and made it impossible to distinguish either the actors, or the instruments, or the scene of action. The fog is clearing off, and the sphere of action becomes visible. The agents and instruments of action are partially distinguishable. In the first place we see Austria reduced almost entirely to her provinces *WITHIN* the Danube, and therefore fairly representing a province (simply) of the old Roman empire. We next observe that Austria is reduced to the condition of a vassal of France; for without France she cannot hope to avenge herself upon her enemies, or even to preserve what still remains of her imperial splendour. We know to a certainty that this must be the true position of Austria at this moment. Before the war had closed, the "Vials" expressed a strong belief that Austria was about to become a vassal of the French Emperor, and therefore a representative of the Ten Kingdoms. And this has been now confirmed beyond doubt by the Austrians themselves, for they openly speak of avenging themselves upon Prussia, with the aid of France, and by means of a French alliance, while they are remodelling their army, and providing themselves with the new guns, with all the expedition of which an Austrian is capable. A storm is manifestly rising from the south to burst upon the north, and the ruler of France will be the directing spirit of that storm, as well as of the western winds. The south and the west are both equally his vassals—

"Celsâ sedet Æolus arcê

Sceptra tenens, mollique animos, et temperat iras."

We have also seen the Pope reduced to his last resources. Deprived of all further hope from Austria,

he is now compelled to lean entirely or solely on the ruler of France. The Pope may enter into twenty engagements with the King of Italy, but it is impossible that he can ever lean on the King of Italy for SUPPORT. The Popedom and the Italian kingdom are diametrically opposed. Each demands the city of Rome as its capital. Each wishes to exercise sovereign power within the walls of Rome. They may enter into an agreement of mutual good behaviour; they may each be bound over to keep the peace; but that one should lean upon the other, is, or seems to be, impossible. We must, consequently, from henceforth look upon the Pope as resting for support wholly upon France, and upon no other power; and this would be just as true were the Pope to fly to MALTA as if he were to retreat to Avignon; for wherever the Pope may be, even were he in London, he can gain nothing from a Protestant power but merely PERSONAL security. The security of his spiritual throne must depend entirely and solely on the Roman Catholic powers, and upon France as the chief Catholic power. The Pope's place of residence will have no effect whatever in diminishing his dependance upon France.

This war, short as it has been, has produced already that critical state of things which we have just endeavoured to describe; the Woman resting upon the Beast, and the reduction of Austria to the condition of one of the ten horns. Two prophetic events of the first importance have both been brought round by a war of a few weeks. This is rapidity worthy of these telegraphic times. Empires broken down in a month, and the report of their fall transmitted to the ends of the earth in an hour. In such a position stands Christendom at this day. We have advanced so far, and find the ground firm under our feet. But what lies beyond? Deep below, we hear the hollow roaring of the earthquake, as the garrison of a beleaguered city hears the sound of the enemy's miners underneath. When the mine will be sprung—when the subterranean

enemy will appear—none can tell; but the time cannot be long. We said in two or three of the latest numbers that France was unable to take the field until her NEEDLE GUNS were ready; and the daily papers have at length, for a wonder, made the same discovery. It is only just now that they have found out what was so obvious from the first; namely, That France was compelled to temporize with PRUSSIA until the French guns were ready for use. Yet one would think that such discovery might have been made at first sight. To get into a war with Prussia, or even to provoke suspicion on her part, would have been fatal to France; for Prussia, with her irresistible guns, might even have invaded the French territories, and would most certainly have defeated the French armies with irrecoverable slaughter. The French government has therefore been compelled to temporize, however indignant at the heart, and must continue its submissive policy until the new French guns have been finished. No doubt this is perfect agony to the Emperor, and it has probably been the cause of his recent and dangerous illness. But patience or destruction are the only alternatives.

It would however be taking a very narrow view of this question, were we to confine ourselves to the fabrication of rifle guns. There is a secret mechanism at work, and for a deeper purpose. Julius Cæsar did not trust solely to his legions to raise himself to empire. He laid the foundations of his power in civil policy at home. Cæsar, the haughty patrician and the first Emperor of Rome, was also the grand leader of democracy. He belonged to the MARIAN party, and opposed at the risk of his life, while yet a boy, the aristocratic policy of SYLLA. While he aimed at universal empire, he pretended and even felt an interest in the PEOPLE. He was at once a despot and a democrat. The author of the "Life of Cæsar" has taken his hero for his model. He is also a despot and a democrat. He was chosen emperor by appealing to universal suffrage. He got possession of Savoy by

appealing to universal suffrage. He is now giving over Venetia to Italy, but not without making it pass through the ordeal of universal suffrage. Popular feeling—the wishes of the nationalities themselves—he has fully enlisted on his own side. Henceforward he becomes the CHAMPION of the NATIONALITIES—the head of the European democracy. He can point to France, to Savoy, and to Venetia, and say, “I have always favoured the people; I have allowed no changes to be made until the people had been consulted. I am not a king nor dictator; I am simply the head of the French nation, elected as such by popular choice.” And so he is (in outward appearance), though we all know that the popular vote has been a mere fiction and delusion. In outward appearance, and still more by invariable profession, the Emperor Napoleon is neither king nor dictator, but simply the head representative of the French NATIONALITY. The Emperor is no more than a PERSONIFIED nation. We have gone back to the times of the remotest mythology, and have once more, like the Grecian poets, begun to PERSONIFY nations. This is a marvellous fact, and shows how the course of thing is moving in a circle. The middle of the nineteenth century falls in with the times before the Trojan war. Personified nations! The Third Napoleon has invented the grand scheme, and has left it to others to invent the phrase. The Highland clans were familiar with the theory. Athole and Bredalbane are the names of two great clans, and the names of two individual men. But the Celtic scale of things, is narrow and provincial. The Third Napoleon it is who first brought the theory before mankind on the widest scale. Napoleon is the French nation PERSONIFIED. He has established the principle of nationalities at home, in Venice, and in Savoy. His next grand move will be in Germany. The Prussians are hated with the hatred of death. The Prussian parliament itself hates the government of an arbitrary king and an insulting minister. Democracy and the nationalities

are more popular in Germany than even in England, while Prussian tyranny tramples upon all nationality. Let but Napoleon come forward as the champion of democracy, and half of Germany at least will join him in arms against PRUSSIA, and Prussia will be beaten from the Rhine.

Our public press is constantly declaiming upon one hopeless theme. If Napoleon should dare to lay a finger upon one acre of Germany, all Germany will unite as one man against him. So says the public press. The feeble "Standard" and the unprincipled "Times" are unwearied in these assertions. Blind guides indeed! Do you imagine that Napoleon is so foolish as to come forward and say, "I am determined to conquer Germany, and to get the Rhine frontier"? If so, then Germany will unite as one man against him, without question. But he will do no such thing. He will say, "I am the champion of nationalities, and in my zeal for the people's rights, I offer to join with the German democracy in order to ABATE the tyranny of Prussia, and establish my favourite principle of nationality." This is what he will say, and other things equally plausible; but he will keep the Rhine in the back ground. Half of Germany will support him, and Austria in particular; and when the enemy has been sufficiently beaten down, he will then bring forward the question of the Rhenish frontier; he will speak his mind at the head of half-a-million of men; and it will be too late to suspect his policy or to resist his pretensions.

The Rhenish frontier, however, is not the question of the day; still less is it a prophetic or scriptural question. What we have to deal with now, is the visible rise of a true Antichristian man—a man already most powerful, and endowed beyond all men with the scriptural characteristics of Antichrist. That man has placed himself at the head of the democracy, and is at once an absolute monarch and a DEMOCRAT. So strange a union of contrary elements has never been seen

before, except in that one case which exactly falls in with our general argument. It is the case of the FIRST Roman emperor, who, above all others, is the fullest prototype of the LAST. Both perpetual dictators and democrats at once. The ancient Cæsar, more warlike; the modern Cæsar more politic. The ancient Cæsar resembling in warlike qualities the First Napoleon; Octavius, the immediate heir of Cæsar, resembling in artifice and dissimulation the Third Napoleon. The first two Roman emperors were almost as ONE man. Julius died prematurely, and his sceptre was taken up at once by his nephew Octavius, while his warlike policy was softened down into civic policy and artifice. So the First Napoleon fell in the midst of his career, and his sceptre has been taken up by a similar relative—a nephew—while his warlike policy, though by no means abandoned, has been softened down by civil policy and dissimulation. The two ends of the chain singularly agree. The first two links were welded firmly into the massy walls of the Roman Capitol nineteen hundred years ago. The adamant chain was then drawn along through nineteen centuries of blood and ruin. Link by link pressed upon mankind, and the world festered under the corroding touch. A thousand tyrants hung upon the thousand links with their envenomed breath. The chain has been drawn around the Mediterranean shores and the limits of the Roman empire; and when the LAST LINK has been bent round and welded into the Roman Capitol, side by side with the FIRST, then the enchainment will be complete. The Roman world will be fully enclosed within the chain, and the last link and the first will be fixed at the same spot—the Roman Capitol. Democracy was the true instrument which raised the first Cæsar to empire: if he had not been a democrat, he never would have commanded the Gallic legions. And it was democracy which raised the Third Napoleon to empire; for if it had not been for the vote of the people HE also would never have

been master of the hundred legions of France—that representative of ancient Gaul.

This spirit of DEMOCRACY which has been called up by the Emperor is no new thing. It existed long before; but HE has been the first who knew how to work it with the FULLEST power and effect. Cromwell, by half democracy, gained a kingdom. Others have gained a province; but Napoleon has gained an empire. In this he equally resembles the First Cæsar; for Cæsar did not invent democracy, he only took it up from Marius and Cinna; but he it was who worked it with the fullest power and effect. The Third Napoleon—the modern Cæsar—will now continue to widen more and more the circle of democracy. From France he has extended it to Savoy and Venetia: from Venetia, bye and bye, to Germany. He has openly avowed the principle of NATIONALITIES. He has proclaimed himself the champion of the PEOPLE. Germany, and Spain, and Greece, and the Turkish empire, will hear his proclamation, and re-echo his manifestos. Ireland and the FENIANS will certainly not be silent: of this no one can doubt. But what shall we say, should even England take up the cry of nationalities? That, indeed, would complete the triumph of democracy.

The English reformers are furious for Reform, and still more furious at the rejection of the BILL. They have begun already to shew the vehemence of their feelings. The principal agitator of the day has been invited to Ireland, to be welcomed at a public banquet by the Irish democracy. When they issue from that banquet intoxicated—not with wine, but with passion—it will be but a natural result that they should break out into a riot. The Roman Catholics are dissatisfied; the Fenians are furious; the English and Irish Reformers will find them ready to their hand—allies prepared for the direst extremities. It will almost be a miracle if this Irish banquet do not become a “feast of love” for all the factions of the three king-

doms—Reformers, Catholics, and Fenians, taking each other's hands, first with a recoiling shiver, at last with an enthusiastic grasp. DEMOCRACY in its broadest features will display itself in the three nations. The nationalities will cry out for a champion, and where will they find one but on the banks of the Seine or on the banks of the TIBER? In a word, Democracy has been called in as a principal agent in establishing—not a free republic, but an absolute universal monarchy, and it promises to be a more powerful agent than the boasted needle guns of Prussia.

Wherever we turn we see democratic principles spreading in the world. GERMANY is so far from being united under PRUSSIA, that, on the contrary, one-half of the German nation is ready to revolt against Prussia, and to tear her in pieces, because she is the bitterest enemy of Republicanism. We may be assured that the Emperor Napoleon will take full advantage of this as soon as the proper moment has arrived. In the meantime he shews his sagacity and wisdom by waiting until two objects have been gained. First, the possession of half-a-million of new rifle guns, and secondly, the growth of such hatred against Prussia as will bring Germany to his side. But he waits for much more than this: he waits for the outbreak of democracy in England, and furious rebellion in Ireland. We long ago spoke of the dangers arising from FENIANISM. The public press, which only seeks to gain popularity and money, has been deceiving this nation with a whole series of delusions. One time it is the "UNIFICATION of Germany," which is impossible. Another time it is the agreeable information that Fenianism has been "stamped out." An hundred times we have been assured of this, and, in spite of all, the "Vials" have continued in one unvarying tale; namely, that FENIANISM would not die so soon. This opinion has been more than confirmed. Fenianism is now stronger than ever! The two great parties in America are both bidding for Fenian votes; and, what

is worse, even the **PRESIDENT** himself—formerly its opponent—is turning round in favour of Fenianism. The Fenian votes are too numerous to be overlooked by either party. At the same time the Fenians are preparing an invasion of Canada upon a scale much larger than the first, with new plans, new leaders, and new experience to give nerve to the aggression. So well is this known, that the British Government has been compelled to send out large reinforcements to Canada; and at the very moment when the unprincipled “Times” was assuring us that Fenianism was “stamped out!” This is a most serious matter, and all jesting on the subject is grievously out of place. If the American Government favour the efforts of the Irish party, they must also favour the aggression upon Canada, and this must bring them into a speedy collision with England. Now it seems evident that the American Government **DOES** favour the attempt upon Canada; for does the reader know what has been done? General Meade, who so honourably drove back the Fenians from the Canadian border, has been joined with General **HOOVER**, who declared openly at a Fenian meeting that he would rejoice to see the Canadian frontier crossed by 100,000 men! To appoint a wolf to guard the sheep, just after the wolf has expressed his longing for a joint of mutton, is generally considered not merely folly, but treachery, in a shepherd. And when the shepherds of Washington have appointed **HOOVER** to guard the frontier of Canada, we may equally be allowed to suspect them of some awkward design. This one symptom of American feeling is as decisive as a thousand. We need go no further. Meanwhile the Irish party is daily increasing in strength and audacity; and its brief campaign last spring has been so far from teaching it to dread another effort, that it has been made, at Buffalo, one principal argument for repeating the attack. General Hooker, the guardian of frontiers, may soon have the pleasure of guarding 100,000 Fenians safely **ACROSS** the Cana-

dian border; and, surely, guarding a frontier may signify guarding it **FOR** an attack as well as guarding it **FROM** an attack. Immense results may follow from these complications. It is the folly of our public press never to look at Fenianism except in itself. **IN ITSELF** it is nothing, but as an **AUXILIARY** it is most formidable. It invades Canada; it is favoured to the utmost by the "States." We must take up the quarrel; we must not only defend Canada, but get embroiled with the United States. Our ships and troops must be sent across the Atlantic—possibly not for war, but certainly for self-defence. Harassed and embroiled in America, we cannot watch Turkey and the East, and then the great Eastern question will be fully re-opened, and another question too, more Oriental and formidable still,—the **INDIAN** question! for Russia is at the gates of India with 200,000 men. What then shall we do? Where shall we turn if these despised Fenians should embroil us with America, and compel us to withdraw our forces from Ireland, from the Mediterranean, and from India? We shall find this no matter for a silly jest in the "Times;" but the most serious crisis on which this nation has ever entered. But of this we may have time to speak hereafter.

For the present, it will be sufficient to mention one fact more, and one of great interest. We have been told, that next December (1866) the French army will be withdrawn from Rome, and that the Pope will be left to his own resources. We have been told that from December 1866 the French Emperor and **ROME** are to be separated for ever. Such were the announcements—see how they are to be fulfilled. A legion of above twelve hundred men has been embodied in France, and is this moment at the gates of Rome. That legion is composed of French soldiers, who have not only been allowed, but encouraged to volunteer from the French regiments of the line. This looks dexterous enough; but what follows is still more so. The General of the Ninth Division made an address to

the LEGION before it embarked for Italy. In that address he reminded them "that though they were to serve under other colours, they would not cease to be still FRENCH soldiers ; and that they would, under ALL circumstances, have to uphold the honour of the French name at Rome." Such was the address delivered by a French General, in his official capacity, to a body of French troops enrolled for the Papal service at Rome. Rome will, therefore, still be in the possession of the French Emperor ! For, if the Roman people remain quiet, then Rome will be held altogether by a body of men, officially declared to be French troops. And if the Romans should rise in arms, then the twelve hundred French troops, being opposed by fifty thousand insurgents, will be overwhelmed and massacred ; after which it will be impossible for the French government to do less than revenge its own troops ; and Rome will be occupied by a French army again. In one way or in the other, Rome will be held by France as much as ever it has been. Let us add, that one article of the Roman Convention is this, namely, That the Pope is to continue to have sovereign power in Rome, under the PROTECTION of FRANCE. If you add this significant article to the address delivered to the Roman Legion, you will find that the French evacuation of Rome is a snare and a delusion. For, firstly, the Pope is to remain at Rome, if he please ; secondly, he is to have sovereign power in Rome, under the protection of France ; and thirdly, he is to be guarded by a legion composed altogether of the Emperor Napoleon's own troops, and bound under ALL circumstances to uphold the honour of the French name. Under ALL circumstances ! That is a strong phrase. It may include a collision with the ITALIAN troops near Rome, and it must include a collision with the Roman populace. In either case, the Legion, being very weak, is sure to come to harm, and the slaughter of French troops will bring down the French emperor ! And it is even probable that the legion has been limited to 1200 men for the express purpose of tempting the Roman people to revolt, in order to afford an excuse for a second French intervention. We may ask whether the French occupation of ROME is really affected in the least by the Convention of 1864, and whether Rome and the Napoleonic dynasty will ever be divorced ? Most certainly, while the French Legion occupies Rome, so long will Rome be virtually a French city, and still more so because the Pope will be under the protection of France by a special article of the Convention.

Torquay, Oct. 1st, 1866 (written in Sept.)—PRICE 2d.

[PART II.]

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

DUBLIN:—J. ROBERTS & N. GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

* * * REGISTERED FOR TRANSMISSION ABROAD.

THE REWARDS OF THE SAINTS.

(CONTINUED.)

THERE are two things revealed to us in Scripture which the mind of man, without revelation, never could have reached, and which carry human thought to the utmost limits of its capacity. Beyond these two, no finite spirit can penetrate, and one of them, indeed, is in its own nature illimitable—the GREATNESS of God and the INCARNATION of the Second Person of the Trinity. “Canst thou by searching find out God? Canst thou find out the Almighty to perfection?” It is as “high as heaven; what canst thou do? Deeper than hell; what canst thou know?” “Great is the MYSTERY of godliness; God manifest in the flesh.”

It is well for us that we cannot find out God. It would be an evil day in which we could reach the final point of Almighty greatness! On that day the mind would collapse upon itself, and sink into eternal sleep, without an object, and almost without a hope; or it would be forced to turn back upon its former track, and be compelled, like some weary traveller, to tread over and over again the same unvarying path. Without the INFINITY of God there could be no eternity for man. No infinite expansion; no ever-varying FUTURITY;

“But one eternal now would ever last.”

It is well for us that we have to deal with the illimitable. The mind requires perpetual exercise to keep

it in health, as the ocean grows stagnant without a perpetual tide. A subject once fully taken in is thrown aside, and the thoughts press on for some new object of contemplation. Eternity is long, and would at last exhaust every subject not as infinite as itself. What then should we do? Fall asleep for ever, or cry, "What a weariness it is, when will it be past?" To provide against this result, an object has been presented to our minds to more than satisfy their utmost capacities. The mind has been endowed with activity and with immortality, and has been brought into communion with undying existence and with never-ending operations. Again, what could we do without something always above ourselves—something always to admire—always to look up to; something that, as the mind expands, expands still more; that always keeps in advance—that is always above our heads, even at our highest flight, which we may always pursue yet never overtake? PURSUIT, indeed, is the real pleasure of man. For the sake of something to PURSUE, men have invented all the crimes, and tortures, and horrors of this life. History is nothing else but the record of a CHASE. Men and nations fighting, toiling, frantic, without end; not for what they have already, but for what they hope to have. Life is one vast, confused, and desperate chase, in which the object is to fly from the present and to overtake something—anything in the future. Destroy the game, and life becomes a lifeless blank. But in the infinity of the CREATOR there is a field of pursuit for all the assembled minds of CREATION. Collect them all, from the feeblest intellect of the earth or of the stars, to the mightiest spirit of the heavens, and let all start together upon their course to reach the final point of Omnipotence. Give them strength and spirits that can never be exhausted; give them the utmost rapidity of motion and of thought, and the mightiest angel and the feeblest man will both confess at last, that in one respect they are alike. Each is equally incapable

of coming to the "turning point" of Omnipotence. The INFINITY of God is, therefore, a full, perfect, and sufficient remedy for the GRAND DISEASE of all mankind. The grand disease of mankind is PURSUIT—a feverish thirst for something still before them—a feverish incapacity for rest. Until now, this restlessness has been the cause of every sin. It cannot be destroyed; it is so inwoven with the mind that to destroy the one would be to destroy the other; it must be directed to its proper object; its stream must be led into its proper channel. The world has been changed into a bleak morass by the overflowings of misdirected activity. The waters, checked by want of room, overspread their banks; but in the eternal state—the searching to "find out God;" the contemplation of his works as they are; the never-ending prospect of works still greater as they are to be; the understanding of what has been done; the expectation of what is to be done; the nearness of the view; the admission to behold the SECRET SPRINGS; the survey of the gradual operations; all this will form a subject for the collected intellects of creation, so that the mind can never fall back upon itself; and the activity both of mind and body of the glorified saint will have endless occupation, not only in surveying the works of God, but in carrying out his decrees: for "the saints shall judge the world."

The "mystery of godliness"—"God manifest in the flesh," is another subject of the deepest and most comprehensive character. We do not now speak of the NECESSITY of the incarnation. That question has been settled long ago. Unless God had become man, man could not be saved. We wish to enter upon new ground, but ground thrown open to us in Scripture, however neglected and untrodden. It is the misfortune of the present day that so few will venture out of the beaten track, and that track more often wrong than right. A wilderness of beauty lies around you in your journey; a wilderness like those of ancient Canaan,

which, with all its wildness, was still the "glory of all lands." So is it with the word of God, as it was once with his own favourite land. The vast world of Scripture has its wildernesses, as well as its homesteads and its beaten paths. It is a shame for the people of God to fear the wilderness because it is wild and strange. He who spreads it out before them can guide them through it safely, and lead them to many a lofty height and peaceful shade, and many a tree of life. Enter boldly on the wild ground of Scripture, and you will never find it a DESERT. God is too great to confine himself, like man, to cultivated fields and well-trimmed pleasure grounds.

Among these vast and ever-varying wildernesses, reaching out to the bounds of the horizon—full of life and magnificence and beauty—will be found the subject of the INCARNATION. Its limits are the limits of the furthest horizon, where heaven and earth meet together at a point. But remember, with reverence, that it is not a wilderness of the profane world, but of the Sacred Land.

What is MAN but a being of the EARTH! From earth he took his rise, and to earth he shall return. On earth he learns his first lessons for the skies. It is his earliest home; his playground; his field of exercise; his teacher; his companion; and his grave. He rises again from earth when he is about to ascend to heaven; and all his FIRST THOUGHTS, the very foundations of his immortal life, are borrowed from the earth. Can he ever forget it? Can his FIRST THOUGHTS ever be extinguished? Can he ever cease to feel his connexion with his first home? Such a thing is impossible. It would be unnatural—almost odious. It would be contrary to all the principles of truth, nor would it even be right. It would be as UNSPIRITUAL as it would be unnatural. Forget your first home; your sins; your temptations; your deliverances; your conversion; and your COMPLETION. To forget all this would be to forget all the first

favours of divine grace—to forget redemption itself. If a saint in heaven were to forget the earth, he would by that very act forget his salvation and his Saviour. It is only spiritualizers who talk of forgetting the earth, and spiritualizers are, of all believers, the most unspiritual! But how shall the earthly remembrances be made holy? How unite the purity of heaven with the impurity of the earth? Not by turning a man into an ANGEL: for that never can and never will be done! Not by drinking of the waters of Lethè: for that is an idle fiction! Spiritualizers have no better resource for their over-spirituality than turning back to the legends of antiquity and supposing a river Lethè to be in heaven. It is the INCARNATION that sanctifies the earth and all its recollections. Since earthly life must be remembered through eternity, the remembrance shall be sanctified. The INCARNATION brings the highest point of heaven into connexion with the lowest point of earth. From the throne of heaven, the mind passes at once to the stable of Bethlehem, and to the carpenter's working-shed at Nazareth. Between those extreme points lie all the scenes of earthly life. Infancy, childhood, manhood; the baptism in Jordan; the fisher's barge and nets; the storm on Tiberias; the wilderness; the mountains; the superb city; the starving poor; the proud and splendid Sadducee; the king; the Roman pro-consul; the soldiers; the crucifixion; the garden and the tomb; the marriage feast, and the homely feast of bread and fishes on the grass. These ancient scenes can never be forgotten. If the Lord remember Zion, surely he must remember himself. With him, to whom a thousand years are but as one day, the scenes of his earthly life are as present as if they all had been passed through to day. He can never forget his three-and-thirty years on earth; and assuredly he does not intend that others should forget them. Neither can the glorified saints forget themselves. They can no more forget their earthly state than a man can forget his childhood and his

school-days. It would be unnatural and odious to forget; it would even be ungrateful to overlook the depth from which they were raised, only because, by divine grace, they had reached the heights. From the Head of the Church himself to the lowest member of that body, the recollections of the EARTH will be perpetually present. As a soldier talks over his campaigns, so they will talk over the "changes and chances of this mortal life." The apparent chance, and the never-ceasing change, from the new-born child to the glorified man. The Head of the Church and the members will be always MEN throughout eternity. Forbid it, heaven, that they should ever cease to be MEN! Will they forget the Roman world—the haughty city which trod Jerusalem underfoot? The Roman emperor whose satellites crucified and mocked the Lord of Glory? The persecutions, the hardships, the miseries of life; its long winter storms or its short summer calms? When a veteran soldier forgets his campaigns, or is ashamed to speak of them, then will the Church triumphant in heaven forget its battle-fields as Church militant on earth. But to think of such things in separation from the Lord would have in some degree an unsanctifying effect. It is said of Israel, "Their heart is DIVIDED; now shall they be found guilty." So it would be with the Church. Half occupied with the presence of the Lord and the joys of heaven, and half occupied with the recollections of the world, it would lose both its singleness of mind and its singleness of view. It would, in spite of itself, resemble the two-faced Roman idol, looking east and west—looking to the sunset of this life as much as to the sunrise of the next. There would be one broad strong line of SEPARATION between them and their Redeemer. He, altogether heavenly; they, divided between earth and heaven. They, human to the last; he, without one HUMAN thought or feeling. The whole system of the Church would be thrown into confusion: it would move like a chariot on two unequal wheels. With the

most intimate connexion there could be no such thing as SYMPATHY: not one thought in common, not one feeling of the breast shared equally by both. MAN has a slender frame, but gigantic passions. The globe is small, but it has been the theatre of enormous deeds—like some “volcanic isle,” with a perpetual fire shut up within its breast. All the wild romance and whirlwind of an universe is borne along in the atmosphere of this narrow globe. With such a world of storms for ever in THEIR memory, and with all sympathetic thoughts excluded from HIS memory, how could the Church and its Head be united into one? How could the “marriage” be celebrated between a Bride and Bridegroom without one mutual idea? Glorified saints might be angels, but they never could be one body with one head. Each saint would have his own separate head, half occupied with recollections of the earth, while the Great Head himself would have no earthly thought whatever to communicate with theirs. Such a Head and Body, such a Bride and Bridegroom, were never seen, and would be impossible in nature! Heaven is a more NATURAL place than the earth, for it admits nothing unnatural, and heaven never would solemnize an union between two parties so distinct. It will not admit a hydra church with a million heads.

By means of the INCARNATION this deformity is suppressed, and the Divine plan of the Church is brought into perfect symmetry. Let any member of the Church think of what he will, his thoughts do not remain within himself. They glide along through his own breast into the mutual breast of the GOD-MAN, touch the Divine nerves, and vibrate back, with a deep answer, to the point from whence they came. And the divine thoughts of the God-man, when thinking of the earth, glide equally into the breast of the glorified Church. There is no abrupt check—no thought repelled from one breast and confined wholly to the other. Nor is there any vacant dream—any feeble recollection, like the shadows of childhood in the

mind of the full-grown man. The Head is eternal; he never is less or more. He never forgets or dreams: he bears in his own mind every scene of this world as vividly after a million years as after one day, and then transmits those scenes to the breast of the Church with all the vividness of his own. Thus earthly thoughts in heaven are kept in their true place: never to be forgotten—for that would be unnatural; never shadowy—for that would be puerile; but passing through the breast of the God-man, strengthened and refined. The Holy Spirit acts upon the Church as the courses of the nerves act upon the human body. It is through the nerves that the whole body is united into ONE frame, and that the several members of the body act and re-act upon each other. The Holy Spirit, as the instrument of union, as the nervous system of the Church, brings up its thoughts to the Head, and brings down the thoughts of the Head to permeate through the Body. In both the one and the other the scenes and recollections of this world will hereafter occupy, perhaps, the largest space in the action of the mind. The Incarnation of the Son of God is surely to himself the most momentous event of eternity. No other event can have come so near or penetrated so deeply as to his personal feelings. And as for the members of the Church, the same truth will apply to them. If a man say that he forgets or despises the scenes, the recollections, and the friends of childhood, you think him anything but wise; but if he say that he tries to forget all that he had learned, you think him a fool. Yet such is the ordinary preaching of the day, both of evangelicals and others. The world is to be burned up and destroyed, and the saints in heaven are to make it their first business to forget all they have seen, or done, or felt, upon earth. Earth is so vile a thing that it is never to be alluded to by those in heaven. Its name is to be proscribed, like that of some unfortunate relative who has been executed for felony. This is too unamiable, too unnatural, and too absurd to be true.

Its absurdity, indeed, is greater than its unamiability; for if the earth is to be forgotten, equally forgotten will be all its lessons; and the cost, and toil, and struggles of education will all have been thrown away! This present life will be a useless WASTE if it is ever to be forgotten in eternity. Nor need we ever be ashamed of remembering our poor relation, the earth; for instead of being executed for felony, it will be revived, re-clothed, and enriched, under the title of the "NEW EARTH, wherein dwelleth righteousness." The earth will glory in the saints which it has sent up to heaven; and can those saints in heaven be ashamed of the earth which is so proud of them? But it is useless to say another word: every reader knows the coldness, the narrowness, the ignorance of Divine truth, for which the Religious World has been so dishonourably remarkable. Beyond half-a-dozen chapters of St. Paul it is as ignorant of Scripture as if the rest of Scripture were no better than the Koran of the Mahommedans.

Since, then, we cannot and ought not to forget the earth throughout eternity, it is well that the Incarnation of the Son of God has established a perpetual union between the depths of the earth and the heights of heaven; between that which in itself is all corruption, and that which in itself is all perfection. When the mind of the glorified man turns back to the scenes of his inglorious childhood—to his life upon earth—when he searches amidst the ashes of his memory for the pearls and gold, mixed up with earthly recollections, he will not carry on that search as a solitary individual. Were he alone, he might miss the jewels, and bring back nothing but the ashes; or he might recoil with disgust from the weary task of sifting his earthly recollections like a heap of dust. But the Incarnation of the Son of God elevates the task. He himself unites with you in the recollections of long-departed times. He has the same world to recollect which you yourself are recollecting. He has to remember it in its worst and most degrading scenes—scenes worse

than the worst through which even YOU have passed. A flood of divine light bursts from his memory, to overspread that heap of earth and to make it like a heap of jewels; your memory comes down along with his, and you search the heap of earthly recollections, not by the dull light of your own memory, but by the celestial light of HIS. You seize the pearls and gold amidst the heap of ashes, and bring them back without a particle of the dust. Had there been no INCARNATION, there could be no future sympathy between the memory of the Church and the memory of its Head. One would be all earthly, and the other all heavenly; one all humiliation, the other all elevation. The light of the one could never break in upon the darkness of the other. To speak in the plainest terms, without the Incarnation which unites earth and heaven, the body would be too entirely carnal, and the Head too entirely divine; and the Head and body would be divided by a gulf, which none could pass. By the power of the Incarnation, the gulf is spanned, and the earthly career of the Church is run side by side with the earthly career of the Son of God, both passing equally into eternity by the same gates of death, and both drawn out side by side within those gates, and for ever.

The Greatness of God and the Incarnation of the Second Person of the Trinity are both in close connexion with the REWARDS of the SAINTS. Not the rewards of the Church or BRIDE only, but of all the saints in a glorified state, and in the kingdom. There are as many positions in the kingdom of heaven as in any kingdom on earth. From the Church or Bride, which is nearest, to the Psalmist's "Doorkeeper," who is the most remote. The Bride, as Queen Paramount, is not only IN the kingdom, but HAS the kingdom. The fourscore queens spoken of by Solomon will also HAVE the kingdom; for if not, they would not be styled "queens;" but still they will be inferior to the "Bride or Church," while the "virgins without

number " will only be IN the kingdom, but, like the "Door-keeper," will not HAVE the kingdom. They live in the kingdom of heaven, and possess its liberties, its privileges, and its honours; but they do not possess its authority and EMPIRE. The "Door-keeper," for example, must evidently be IN heaven, or else he COULD not keep the door! Yet it is equally evident that he will have no imperial power, for then he WOULD not keep the door. Amongst all these saints, whatever their position, the greatness of God and the Incarnation of his Son will, as it were, be DIVIDED as one grand element of REWARD. We say "DIVIDED," because it cannot be conceived that things infinite in themselves can equally be shared by all ranks and degrees in heaven. Can the virgins without number have the same perception of God's greatness as the Bridal Church? Can they have the same profound intimacy with the HUMAN feelings of Christ as the Bride? Certainly not. The queen knows far more of the king than the noblest of his courtiers. There is more intimacy of feeling between the Bride and Bridegroom than between the Bridegroom and the "Door-keeper." Acquaintance with God will, we may be sure, be in proportion to the rank and position of each saint. "It is higher than heaven;" "it is deeper than hell." ALL glorified minds, glorious as they will be, cannot soar so high as the members of the Bride, nor penetrate so far below. The whole subject in itself is infinite. It reaches higher than the possibility of flight. There is no quarter of the universe so high but that the greatness of God extends, at will, far higher. There is no depth so terrible, not even hell itself, but that the greatness of Deity can create a "lower deep," and descend into it at pleasure. Between the two infinite extremes are found all varieties of height and depth; and it will be one grand element of REWARD to be made capable of reaching any specified height or any specified depth. Who can follow infinite power and infinite

wisdom in all their height and all their depth? Even in earthly things there is a limit to men's capacities, not only in other studies, but even in their own. The man who can solve a problem in plain geometry may be quite unfit for the highest branches of mathematics. The man who can write an ode may be quite incapable of writing a dramatic or epic poem. God dispenses his gifts variously in this world; not only among the heathen, but among his own elect people. What is still more, even SPIRITUAL gifts are variously distributed, and all spiritual men are by no means equally spiritual. But when those same spiritual men have entered eternity, can we imagine that, by some charm, all their inequalities will disappear, and that all will be smoothed down or raised up to exactly the same level? Most certainly not. It is contrary to reason and common sense. God confers a variety of GRACES in THIS life to prepare various saints for a variety of POSITIONS in the NEXT LIFE. He gives every variety of light and strength, and largeness of thought, to the saints here, in order to fit them for every variety of ACQUAINTANCESHIP with God hereafter. The saint whose highest wish is just "to be saved," is surely not so fitted for communion with God as he who can say, "My soul is athirst for God, even for the living God." One is engrossed by his own narrow feeling of "salvation," while the other leaves salvation behind, and soars up to the pinnacles of eternity. One is only fit to be a pupil; the other is fit to be a leader in the science of "OMNIPOTENCE."

This science of Omnipotence—this acquaintanceship with God—will be the grand study of all the glorified tribes through all ages of futurity. Here below there are a thousand studies distracting the mind and wearing out the MORTAL brain; yet in not even one can any man be perfect, and to know even a fragment of all, is impossible. Hereafter, all science and all knowledge will be centred at one point. The thousand sciences of this world will gather together in the world

to come—will draw in from the circumference, and collect together at the CENTRE. That centre will be the throne and mind of GOD; and our astonished intellect will perceive that, in reality, all sciences are but ONE. When you reach the divine centre, you will find one divine ray from which all the varieties of knowledge spring forth in all their varieties of form and colour! From the fountain head the streams flow out in endless directions, taking their shape and character from the channel in which they run. The mortal brain is too narrow for the great rivers of wisdom—it has only room for the little rivulets; but the IMMORTAL brain will expand according to the position of the immortalized saint, and will draw its waters from the fountain Head in proportion to its expansion. The higher the saint the greater will be his capacity; the larger will be the influx of wisdom from the divine centre; but even the “least in the kingdom of heaven” will be greater in his capacities than the greatest upon earth.

The knowledge of God must of necessity be the highest of all the REWARDS of the eternal kingdom. It would be impiety to suppose that any other reward could exceed that of acquaintanceship with God. But far be it from any one to imagine that it is only SCIENTIFIC knowledge that will constitute the happiness of saints. Such an idea would reduce heaven to a conclave of philosophers, and the false philosophy of the march of intellect. It is acquaintance with DEITY in ALL its attributes. “It is higher than heaven:” it embraces all the love, benevolence, munificence, and beauty, which occupy the divine mind, above all measurement, even by the standard measures of heaven. “It is deeper than hell:” it comprehends all the justice, wrath, and unutterable terrors, which reach down below the depths of hell, beyond all measurement, even by the standard measure of the lowest pit. And it embraces that two-handed Power which spans both heaven and hell, and draws them to and fro

like the chords of some mighty harp. All this is contained in the science of Omnipotence—in that knowledge of Deity which will hereafter be vouchsafed. Do not let us fall into the dreams of mystics. Do not imagine that heaven is a place of perpetual ECSTASY, where the enamoured saint sits for ever on a cloud, with his eyes upturned and his hands clasped upon his breast. This is the dream of fanatics, not the SPIRITUALITY of saints. Heaven is, like the earth, a place of infinite variety—variety in rank, in happiness, in title, in employment, and in capability—from the capability of the “Door-keeper” to the capability of those two who sit on the right hand and on the left. In that bright immeasurable world the once mortal brain will become immortal, as the once corruptible body puts on incorruption. The immensity of the sphere conveys immensity to the heart. “The heart of KINGS is unsearchable;” but those unsearchable hearts are not the hearts of earthly monarchs, but of the kings who reign with the Lord upon his throne. (Rev. iii.) Those unsearchable hearts will themselves have to deal with a heart unfathomable. They will every day make new excursions into the universe of the divine MIND, and, no doubt, into the universe of the divine CREATION. They will see the universe in the mind impressing its own form upon the universe without, as a seal impresses itself upon clay. The two universes will be offered to their contemplation, each without a limit, and each teeming with wonders of power and wisdom; for the universe which we see is only the impression of that image which exists in the divine mind, and is as wonderful and infinite as that mind itself. The glorified saints may, perhaps, after a million ages, find themselves at last upon the frontiers of the universe—upon the bleak untrodden shores of the remotest creation. But the mind that is “higher than heaven” will outstrip their speed, and another universe will spring up beneath their feet. Other wonders—other mysteries—some undiscovered world on the con-

lines of infinity—new forms of beauty, new works of skill, new expansions of beneficence—something never seen before, and never preconceived by any created intellect; always some higher height, and always some deeper depth! In this ever-growing universe they will not only have the privilege of survey, but the prerogative of GOVERNMENT; for they are JOINT HEIRS with Christ, to whom ALL power is given. And what will be their happiness to find that there can never be an end, either to their knowledge or their power? Or should they plunge into the depths beneath—into the gloom of the abyss, the mind that is “deeper than hell” will still outstrip them, and shew them a deeper gulf—a darker gloom—terrors more terrible than hell—the utmost point of imaginable EVIL, contrasted with the utmost point of imaginable GOOD; yet far beyond them both, a still further universe of darkness or light, with space sufficient for ten thousand worlds of still darker misery or still brighter joy. A million ages will yet leave the saints in the MIDDLE of creation; eternity itself will not bring them to the end; and it is this inexhaustible immensity which constitutes the chief prize and reward of the glorified Church. “ALL things are yours, and you are Christ’s, and Christ is God’s.”

The low and narrow theology of the present age is unworthy both of the Redeemer and the redeemed. Just to be “saved” is the only thought—just to escape from condemnation. If the love of God is spoken of, it is spoken of as a kind of ABSTRACT thing, which is to be possessed by sitting on a cloud, with your eyes turned upward, and your hands clasped upon your breast. Half our modern divinity is SERVILE; the other half is childish. The hope of a believer is not “SALVATION,” but GLOBY. The love of God is not possessed by dreaming ecstasies, but by active operations. We do not love God because we love him, but we love God because we KNOW him. We must KNOW him first before there can be any foundation for our

love. We cannot love an abstract being. The marble statue is essentially in the block of marble from which it is cut; but it must be cut out and shaped before it can be admired. We must see the outlines before we can admire the figure. And so it is that we cannot love God as an abstract being, but as One made visible in his works. We may admire his greatness, but we cannot personally love him. He, then, throws open to the saints the whole domain of his works. He shews them his power, wisdom, beneficence, and grandeur. He gives them an ethereal body capable of traversing creation. He gives them an ethereal mind capable of understanding it. He gives them a range which even eternity will not exhaust, and then shows them that even at that range he can get beyond their reach. And, above all, he tells them that "all things are theirs"—that every treasure they can find is a treasure for themselves, and that every discovery they can make is the discovery of a new empire of their own. This is the LOVE of God to us. Not an abstract feeling but an actual reality. And it is this which is the foundation of our love to him. The REWARD of the Saints is in the Love of God; but that love is not a dreaming ecstasy, but an active operation; and it is both created and kept alive, not by sitting idle upon a cloud, but by the survey, the admiration, and the POSSESSION of HIS WORKS.

(TO BE CONTINUED, D.V.)

P.S.—The vast confederacy of the GREEK and LATIN Churches against PROTESTANTISM !

Torquay, November 1st, 1866 (written in October).—PRICE 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

* * REGISTERED FOR TRANSMISSION ABROAD.

THE REWARDS OF THE SAINTS.

(CONTINUED.)

"VERY excellent things are spoken of thee, O thou city of God," says the Psalmist; but those "excellent things" have long been suppressed, despised, banished out of sight, by modern Christianity and by so-called Evangelism. "We are saved, and what more do we want?" say the modern evangelists. "We want to hear nothing of the arrangements of eternity. Heaven is a SPIRITUAL place, and we desire nothing but spirituality." So says the religious world, and then plunges into worldliness of all sorts far more than those persons who desire something more than a SPIRITUAL heaven. People have sometimes made themselves thirsty for the express purpose of enjoying more intensely the pleasure of quenching their thirst. So it is with the religious world: it plunges into worldliness here below, that it may enjoy more intensely the unmixed spirituality of the world above.

Many excellent things have been spoken of the city of God, but how many more remain to be spoken? Eye has not seen, nor ear heard, nor can the heart conceive, the immensity of its wonders. Like the stars, we see it afar off, but can perceive no more than a faint spirit-like light, while underneath that light lie all the wonders and varieties of creation carried to the point of the most sublime perfection. To look at the stars, you might suppose them to be spirits, so light

and spirit-like is their aspect. But we never doubt that, were we to approach them nearer, that quivering light would subside into solid and beautiful REALITY. So it is with the city of God. Seen far off from where we now stand, it appears a purely spiritual world. When we have approached it nearer we shall find it an ever-varying and beautiful REALITY—as solid and as real as the earth, but formed of celestial mould.

We have often remarked before, that the EARTH is nothing but a counterpart of HEAVEN—a counterpart or copy of an infinitely superior original. Our divines are perpetually telling us that the language of Scripture is only an adaptation intended to suit our earthly comprehension—that man is said to be made in the “image of God” only in a moral or spiritual sense; for God has no literal “image.” That the marriage of the Lamb is only a figure of speech to express intimate association; for how can there be a literal marriage in heaven! That the “marriage supper of the Lamb” is another figure; for how can there be eating and drinking in heaven! “It would be shocking,” say they who think far more of eating and drinking upon earth than the writer of these pages. As for the Heavenly City itself—its golden streets, its gates of pearl, its jewelled foundations, its cubic form towering up into the skies, its chariots and horses, and crowns and thrones—it is considered a heresy to look on them as real; for those who set their hearts upon all such things upon earth are indignant at the thought of so much as touching them in heaven. They enjoy them here that they may take leave of them for ever hereafter. This is strange divinity indeed. Like everything else that is forced and unnatural, it produces the very evil which it is intended to prevent; for by leaving nothing intelligible to be possessed in heaven it has led the religious world to be doubly enamoured of the earth. If we are to starve hereafter we are bound to surfeit ourselves here. “Let us eat and drink, for tomorrow we die.” Let us enjoy some reality below,

since we shall have nothing but unsubstantial dreams above. Such is the secret language and the avowed practice of the "serious world," and it has turned Christianity into a jest. Would, professing Christians blow men to pieces from their guns for the sake of an Indian empire?—would they poison 500,000 men year by year, by their opium trade with China, if they had a true conception of the REALITIES of heaven? Would Protestants look on, without one word, at crimes which throw the massacre of St. Bartholomew into the shade, if they were taught that by forfeiting all hopes of heaven they were forfeiting the very treasures for which they sold themselves to perdition upon earth? Surely not, until the time come when the lighter scale shall outweigh the heavier one. It is by faith in the REALITIES of heaven that, alone, the world is overcome. If you turn heaven into a dream you turn Christianity into a dream at the same time. And so it is at the present day, for Christianity has sunk into the feeble and shadowy exhibitions of a dream, while the love of the world has grown up with all the strength of real life. People take to Christianity as to their bed. They lie down upon it for an hour, when fatigued by worldly pursuits, and then rise again for greater worldliness, like a giant refreshed with wine. A dreamy heaven makes a dreamy Christianity.

It is curious to observe how inborn corruption breaks out in the professing Church. The spirit is like the body. Stop the disease at one point, and it breaks out at another point. Protestantism is a kind of religion invented for the world. It satisfies *tender* consciences by getting rid of the most outrageous errors of Popery, but it goes no further. At its heart it is just as corrupt, and worldly, and selfish, as Romanism—it is only Popery made decent. The disease, for sake of appearance, is driven in from the features of the face, but it lingers as strongly as ever around the heart. Protestant divines have got rid of Popery on earth, only to introduce it into heaven! The visionary monk

and the ecstatic nun are proscribed on earth as elements of Romanism, but it is only to transfer them to heaven. The saints sitting for ever on a cloud, in an ecstatic trance, are nothing more than monks and nuns transferred from earth to heaven. Heaven is their CONVENT, and their life is a perpetual dream. Romanism is Popery upon earth, and Protestantism is Popery in heaven.

If we turn from Popery made decent, which we call "Protestantism," and look with a moment's care into the Word of God, we shall find that HEAVEN is a place filled with activity and motion, as well as with praise and contemplation. All are united to make up the complex of the eternal state. This is no conjecture; it follows directly from revelation itself. In the first place St. Paul tells us that the saints shall judge the world, and then goes further, and says that they shall judge angels. Here is a great work to be done quite distinct from sitting on a cloud! Our Lord goes further still; for he says, "To him that overcometh will I give to sit with me on my throne;" and again, "I will give him power over the nations." Again we are told, "All things are yours," and that all saints are ONE with Christ. These are not vain conjectures or groundless fancies; they are the express words, and hopes, and promises of Scripture: they are as much the word of God as the doctrine of the Atonement. They only sound new and strange because corrupt Protestantism has for ages hid them out of sight, in order that its disciples might not be distracted from their worldly business by the "foolishness of God" and by the romantic hopes of the eternal city; that they might have undisturbed serenity of mind for heaping up riches, enjoying the world, abusing Popery, butchering the Hindoos, poisoning the Chinese, and then—going to heaven to dream over their exploits. How could a man "make the most" of this world if he were distracted by the "foolish" expectation of an eternity of ACTION.

Woe unto those who charge God with "foolishness," and who denounce the occupations of eternity as an imaginary dream! We have before us, in the clearest terms, the Judgement of the World, the Judgement of Angels, the Power over the Nations, the Sharing in the Throne of Christ, and, to sum up the whole UNIVERSE at once, the grand announcement, "**ALL THINGS ARE YOURS!**" Everything that the mind can grasp is brought together, like one vast treasure, and laid down at the very feet of the saints, that from the glittering heap each man may take what is best adapted to his powers—that every man may find in eternity that sphere of action for which grace has fitted him on earth. Here is variety without end: judgement for one; government for another; for a third the conquest of the "nations;" for a fourth, the contemplation of the universe, when **ALL THINGS** are his; for all the saints, alike, union with Christ as members of his body. In all this there is nothing unsubstantial; there is not one hint at sitting on a cloud; there is no monastic indolence, no conventual seclusion. All is teeming with life, and motion, and activity. Nor is there one particle of conjecture; for every word that has been said is taken literally from Scripture. And we may now proceed to consider these privileges at greater length.

"The Father loveth the Son, and hath given **ALL** things into his hand." (John iii.) This might form the text of many a discourse. The Church is **ONE** with Christ, and is to be united to him in the most intimate union that can be expressed by words; therefore, all things are given to the Church. It would be contrary to reason to say to another, "All that I have I will keep to myself, and yet I consider that you and I are one person." In the eyes of the law a husband and wife are looked upon as **ONE** person, and for that reason whatever belongs to the husband is considered to belong equally to the wife. For the same reason, a wife cannot steal from her husband. She may take his property to any amount, if it come within her reach,

and yet she cannot be prosecuted for theft! To say that two persons are **ONE**, is equivalent to saying that they have in everything a joint property and a joint right. Oneness of person and distinction of propriety are contradictory to each other. On the marriage day of the Lamb that union of person and that joint propriety will begin, not only in spirit, but in **FACT**. In theory and spirit the Church is even now one with Christ; but it is not so in outward and visible fact. There must first be the marriage or investiture before the legal right of property can be acquired. A man and woman have no joint property until they have gone through the ceremony of marriage. But after the marriage of the Lamb (Rev. i. 19) it would be contrary to all the principles of law to suppose a distinction between the Bridegroom and the Bride in point of property: to say you are **ONE** with the Bridegroom, and yet he retains his property in his own hands, and you have no power over anything that belongs to him. It would be still more contrary to Scripture; for Scripture goes even much further than the principle of human law. It gives the Church not only a joint possession of the **RICHES** of Christ, but even of his **POWER**. "I will grant to him to sit with me in my throne." Human law only gives the Queen a joint property in the possessions of the King; but heavenly promises give the Church a joint propriety in power. They not only say, "You shall have the unsearchable riches of Christ," but they also expressly speak of "**POWER** over the nations."

We have therefore the authority of Scripture for expecting hereafter a variety of **GIFTS** in proportion to the immensity of the prerogative. "Unsearchable riches" are promised to the Church, and unsearchable riches include an infinity of gifts. The gifts must be as unsearchable as the riches, for, in fact, they are synonymous terms. To have "power over the nations," to "sit in the throne," will require a multitude of endowments of which we can now form no conception,

and all of the highest order and of the most intense and exquisite completeness. If we require so much wisdom in an earthly statesman, what wisdom will be required in him who is to be the statesman of stars and worlds? What infinite strength of mind and genius—what moral perfection—what rapidity of thought—what equal rapidity of motion—and what unwearied strength of frame! The promise that the saints shall reign with Christ on his throne implies a promise of perfection both of body and mind which no imagination can conceive; and, with all, an unerring faculty of judgement to regulate the exercise of every gift that is bestowed. It implies the completeness of that human nature which is now one mass of incompleteness and disease. Nothing less than this would be sufficient for those who are to be “joint-heirs with Christ.” (Rom. viii.) How could the Lord and his associates work together, if the imperfections of one were to be constantly interfering with the perfectness of the other? It follows, as a matter of course, that to share with Christ in his throne implies the most perfect state of fitness in all his associates: a perfect gradation of qualities, so that each individual saint shall be exactly fitted for the place, which he is to fill. The pieces of mosaic work must each be exactly shaped for the spot which they are to occupy, and for no other spot but that one; otherwise the whole piece of workmanship will be marred. There is no CONJECTURE in all this; it follows from the literal words of Scripture,—“Joint-heirs with Christ.” Joint-heirship implies joint perfection as a necessity. You might as well say that we are guilty of foolish conjectures because when we hear of a fine painting we CONJECTURE that the artist must have employed pencils, and colours, and canvas, in order to execute his design. The joint-heirship with Christ implies TWO things—not only perfection of qualities, but also DIFFERENCES of gifts. The perfection of qualities every one admits; but it is the DIFFERENCE of GIFTS which is the grand stum-

bling-block to the irresolute footsteps of what is called the "Evangelical School"—a school once illustrious, but now sunk into deadness, coldness, narrowness, and—the world!—a school which sends forth scarce one finished scholar.

Yet both are equally necessary for the completeness of the eternal kingdom. There must be perfection of qualities or powers, and perfection of GRADATIONS. Perfection of gradations implies differences of gifts. We need not speak of perfection of qualities or powers. As we have just said, every one who believes anything is willing to admit that the glorified saints will be perfect in their endowments. We cannot conceive what is commonly called imperfection in the glorified state. But there it is the fashion to stop. Everything beyond this is "foolishness" and "presumption;" and under the refuge of pretended wisdom the religious world hides its cold disregard of all the hopes and promises of Scripture, and digs deeper and deeper into the thick clay of earthly things. "It will be time enough to think of the kingdom when we get there—now Moab to the spoil." Yet nothing ought to interest us so much as the expectations of eternity—all-important in themselves, and still more important if we rightly understand their intimate connexion with every hour of THIS life.

The connexion between our daily life and the endless days of futurity is a subject most shamefully forgotten. "This life is to prepare you for heaven," is the utmost that you hear from any preacher. The third chapter of Romans, and an occasionally "uplifting" against Popery, make up the rest of the discourse. Our national crimes are entirely overlooked, for a Christian minister is bound to be a PATRIOT. Yet it is this marvellous connexion between ETERNITY and TO-DAY which, next to salvation itself, ought most to occupy and to delight the heart. How transient is TO-DAY!—gone like a dream, filled with ignoble cares and trifling occupations—a weary repetition—an airy

footstep that leaves no trace upon the sands to show that we have ever been. Millions of human steps have passed over those sands, and then comes one wave of time and sweeps off every impression they have left. What a waste of life is here! How many thousand millions seem to have lived and toiled in vain! Their works forgotten; their names obliterated; their very dust trampled underfoot. Is this all that is to come from such an immensity of life?—all that is built up by such an immensity of labour? What a waste of life, indeed, if this be all! It is idle to account for this by saying it is for “salvation.” A man may be saved in any state—whether he be rich or poor—in one profession or another. It is worse than idle to say, “It is the will of God,” for God never **WILLS** that anything should be wasted. Yet this is all the explanation that you can ever get from your soundest divines; and if you venture to go further you are told that you are foolish and presumptuous. Ignorance looks wise under the mask of piety and the reality of indifference.

It is the **ETERNAL KINGDOM** which solves every difficulty, and which turns every barren waste into a fruitful field. Seen afar off, we cannot altogether understand its worth, or estimate its fertility; but we can see that it is more than an empty cloud, or a dead level peopled with shadows. It is a system of complete government; an empire extending as far as the power of the Son of Man, into whose hand **ALL THINGS** are given. (John iii.) As an imperial government, it must have all its ministers and officers of state,—its councils, its rulers, its viceroys, its **LAWGIVERS**, and its **EXECUTIVE**. If we rightly understand Zechariah the 9th, it must even have its military power—its soldiers and its commanders. As an empire, it must have its capital city—the fountain head of government—its palaces, its nobles, its retinues of state. It must have for ornament its poets and its minstrels. Without all these it would not be an

empire in any sense, much less an empire worthy of the King of kings. Above all, let us repeat, it must have both its lawgivers and its executive. We know that the Creator needs no assistance in his government; but as he has been pleased to tell us that the saints are to reign with himself, we are bound to take him at his word, and to believe that the kingdom of God will be subdivided and governed like any earthly empire; not governed solely by one hand, but by a multitude of glorified men acting separately under ONE paramount head. Indeed, we fully believe that everything we see on earth, sin only excepted, is nothing but an imitation of what is to be seen in heaven down to the marriage feast, and the white horses of the heavenly host. (Rev. xix.) Above all, the government of heaven will be a repetition on the grandest scale of the governments of the earth. For palaces there will be cities; for provinces, worlds; for kingdoms, constellations; for empires, universes; for officers of state, all-glorious saints; for King, the King of kings; for chariots and horses, immortal spirits, full of life and intelligence, created expressly to "minister for them who shall be heirs of salvation." The human shape is but an imitation of the divine one. When God is pleased to make himself visible, he becomes visible in that perfect form which he has bestowed upon man, and which man conceitedly takes to himself and calls the HUMAN. It is really the DIVINE, degraded and distorted upon earth by intemperance and disease. Our chariots, our horses, our poetry and music, our feasts and pageants, our very armies and weapons of war, what are they but a mimicry of the realities of heaven? The real form, the original type, is THERE in its perfection, fresh from the mind of the Creator, undebased by the feebleness and mortality of the earth. The heavenly horses and chariots, and the very CHARIOT WHEELS, are living things—immortal spirits filled with intelligence, and as capable after their kind of joy and love of God, as the highest angel. Ezekiel

proves this, and it is one of the perfections of heaven that there is nothing there irrational, lifeless, incapable of joy. The very chariot wheels are saints, for they can both hear and obey.

It is into this superb empire that the Church is to be brought. First trained upon earth; then further trained while with the Lord in the air; and lastly complete in its education, by governing this little spot, as a preparation for governing the universe. Three gradations of training are to be passed through, of which the first is the most rugged, the second the shortest, and the third the happiest. But for this, what human mind could contemplate such an empire. Who could pass at one stride from the paltry concerns of this present life to the governments and councils of the eternal empire? Or does any rational being imagine that the mere fact of "BEING SAVED" is sufficient to prepare a man for governing the world and for judging angels? (1 Cor. vi.) This requires no answer; it speaks for itself. The introduction to such an empire is no trifling thing. It must require a long preparation—a three-fold training; and the bare fact of believing and being saved is so far from being the whole, that it is only the first step—the crossing of the imperial threshold, and the first beginning of education, like a child's first lesson.

We are not now to consider the whole of the three stages. The training of the Church in the air, the further training of the millennial reign, are two separate parts or stages of the three-fold EDUCATION. The first stage of all is to be passed through on earth. To believe and be saved is the first lesson; it is also the first step across the imperial threshold; but, assuredly, it is not the last! It is then that education for eternity begins. The mind of the believer, like that of a child, thinks its FIRST LESSON everything. It is delighted and astonished, perhaps terrified and sullen; each child takes its first lesson in a different way. Its childish capacity is fully satisfied; it thinks

all is over. The child who has just learned its alphabet, thinks itself a philosopher. The believer who has first begun to believe, thinks his education finished. The rest is all a matter of course—a gathering of flowers in some perpetual meadow. But the believer is as much mistaken as the child. He has mistaken the beginning for the end. He has to pass through his **THREE-FOLD** course, and the first stage is filled with toils and difficulties. “What I do thou knowest not **NOW**, but thou shalt know **HEREAFTER**,” is the inscription set up over the entrance to the course, and no inscription was ever more true. That he shall know hereafter we may be sure; but that he does not know now is doubly sure. Nothing is more unfathomable than the education of an heir of glory. Its depth and its mysteries are as unsearchable as the empire for which it is to prepare, and the greater the future glory, the greater the depth and the mystery of preparation. No one can imagine that the training of an ordinary Christian is just the same as the training of those two who are to sit on the right hand and on the left. Nor can any one imagine that when two persons equally **BELIEVE**, those two persons are both equally prepared for their eternal destiny. You may find twenty persons all equally believers, and yet all requiring to pass through some different course of preparation. Believing is not a charm or a work of magic; it is only an introduction.

The greater the glory the greater the depth; the greater the futurity the greater the present. We have often remarked that there is nothing arbitrary or capricious in the divine commandments. God does not say, “You must obey me because you must obey me,” or you must do this thing or that because you must do it. There is a special reason, we may be assured, for every command, for every duty, and even for every **CIRCUMSTANCE** of life. “The Father loveth the Son, and hath given **ALL** things into his hand.” The Church is **ONE** with Christ, and as one with him,

ALL things are the property of the Church. This property or estate seems to have no limitation. It is not to be understood how ALL things should belong to the Head of the Church, and yet only SOME things should belong to the Church itself. The whole universe belongs to the Head, and can we conceive the Head to be occupied in some part of the remotest universe, and yet the Body—the Church—to be far off, confined to one narrow spot? The Head, beyond contradiction, is King over ALL creation, and can we imagine the Head to rule at the furthest point of the universe while the Body governs but a few central provinces? This may be possible, but it is altogether improbable. Now, in the Milky-way alone—that vast cluster of stars which we see at night—there are eighteen millions of stars—eighteen million worlds, with all their attendant planets. But the Milky-way is only one out of the many clusters which are to be found in the heavens. No less than five thousand clusters of stars have already been discovered, and with more powerful glasses many more would be discoverable. Five thousand groups of stars, of which one alone—the Milky-way—contains eighteen millions of worlds! What must be the aggregate multitude of the creation? What must be the number of that heavenly host of which one battalion alone contains eighteen million worlds? Yet all this has been given to the Son, and through him, as Bridegroom, it is given to the Church. “All things are yours.” Imagination sinks under the weight of the conception. This one little world appears to us a great thing, and one fragment of its space is considered a great empire. What, then, will be an empire of five thousand times eighteen million worlds, each world a star a thousand times larger than the earth? Well may it be said that HE is able to give us more than we can ask or THINK. Let a man have freedom to ask for one year all that he can think of, and to think for one year before he begins to ask, yet we venture to say that he will neither ask nor think of one-millionth part of the free gifts of

God. The most ample mind and the most fervid imagination will never be able to take in the immensity of the universe, still less its varieties and products, its inhabitants and laws. A million million worlds, each world differing from the other in some essential characteristic,—in its construction or its population.

Who is sufficient for these things? What mind, what education, can reach to such immensity? To make an infant the chief minister of an empire would be as wise as to place the wisest EARTHLY man at the head of such an universe. It is the UNION with the Lord which alone will make the saints sufficient for such things. But even in that union preparation is required; from hence arises the necessity of earthly training in all its varieties of aspect; the necessity of so many laws; the necessity of learning to obey, in order to learn how to govern. Who can tell to what government he may be called in eternity? Who knows over what world, among the millions of worlds, he may be appointed to preside? As he is to be hereafter so is he now to be prepared. All saints, no doubt, will not be called to government. The employments of heaven are as various as the employments of earth—or, rather, they are ten-fold more various. There are employments suited to each variety of character, of temper, and of mind. Each saint has his proper place in the grand MOSAIC WORK of the heavens, and for that place he is exactly shaped and made fit while on earth. And every event of every day is but a minute touch of the graving-tool, to strike off an angle, to round or square the edge, to smooth down the surface, and to fit each fragment of the mosaic work for its proper place. "What I do thou knowest not now, but thou shalt know hereafter."

Therefore, with all the apparent waste, there is no REAL WASTE of LIFE amidst the countless millions of the human race. Man does his utmost to waste and squander human life, but God will vindicate for himself all that man has thrown away. Those who are

lost will be eternal monuments of divine justice, and a fearful warning to all the extremities of creation. Of the multitudes who never heard of Christ, we may fully believe that millions will be **SAVED**, though they will not be partakers of the **GLORY**. High Calvinists deny this, as if they almost took pleasure in the thought of reprobation; but their opinion is of little weight upon any subject. Their mind is narrow, and their education neglected. Then come the heirs of **GLORY**—the believers in Christ—in their various degrees—those four degrees enumerated in the song of Solomon, and, it may be, many intermediate degrees which are not revealed to us as yet. In each of these degrees there may be numerous distinctions; varieties within varieties; differences within differences; in employments, governments, and all the innumerable offices of the divine empire. As many worlds, so many offices. One glorified saint goes forth from the capital city of the universe with a commission of government for one world; another for another world. One is viceroy at one extremity of creation; another at the opposite end. Each world differs from every other we may be sure. No two faces are alike amidst a thousand million men, and no two worlds amidst a thousand million worlds. Each “star differs from another star in glory,” as we are told in Scripture, and each star differs from another star in construction and population, as we are told by common reason. For every difference of worlds is required an equal difference of government. The glorified man who is fit for one may be unfit for another. The man who is fit to rule our own African or American colonies is often considered quite unfit to govern our Asiatic empire. So it may surely be in heaven. Amidst millions of worlds, each saint will find his proper place—the sphere for which he is best fitted, and where alone he can rightly exercise the qualities and faculties of his mind. The proper man in the proper place is only a *maxim* on earth, but it will be a reality in

heaven. Each constellation of worlds will have its constellation of viceregal saints.

There is, then, no WASTE of LIFE, especially among the Elect. To look at human life, it appears to be a fearful waste; half our time taken up with the cares of the world or with the requirements of the body; half the remainder glides away, drop by drop, in imperceptible trifles. Half, at least, of God's people die in youth or at mid-age, and if we sum up all that is done, making allowance for the waste, the lives of ten Christian people will not produce a result equal to what might be done in one average life of uninterrupted activity. Such a WASTE seems frightful. "Why hast THOU made all men for nought?" is the exclamation that rises to our lips.

(TO BE CONTINUED, D.V.)

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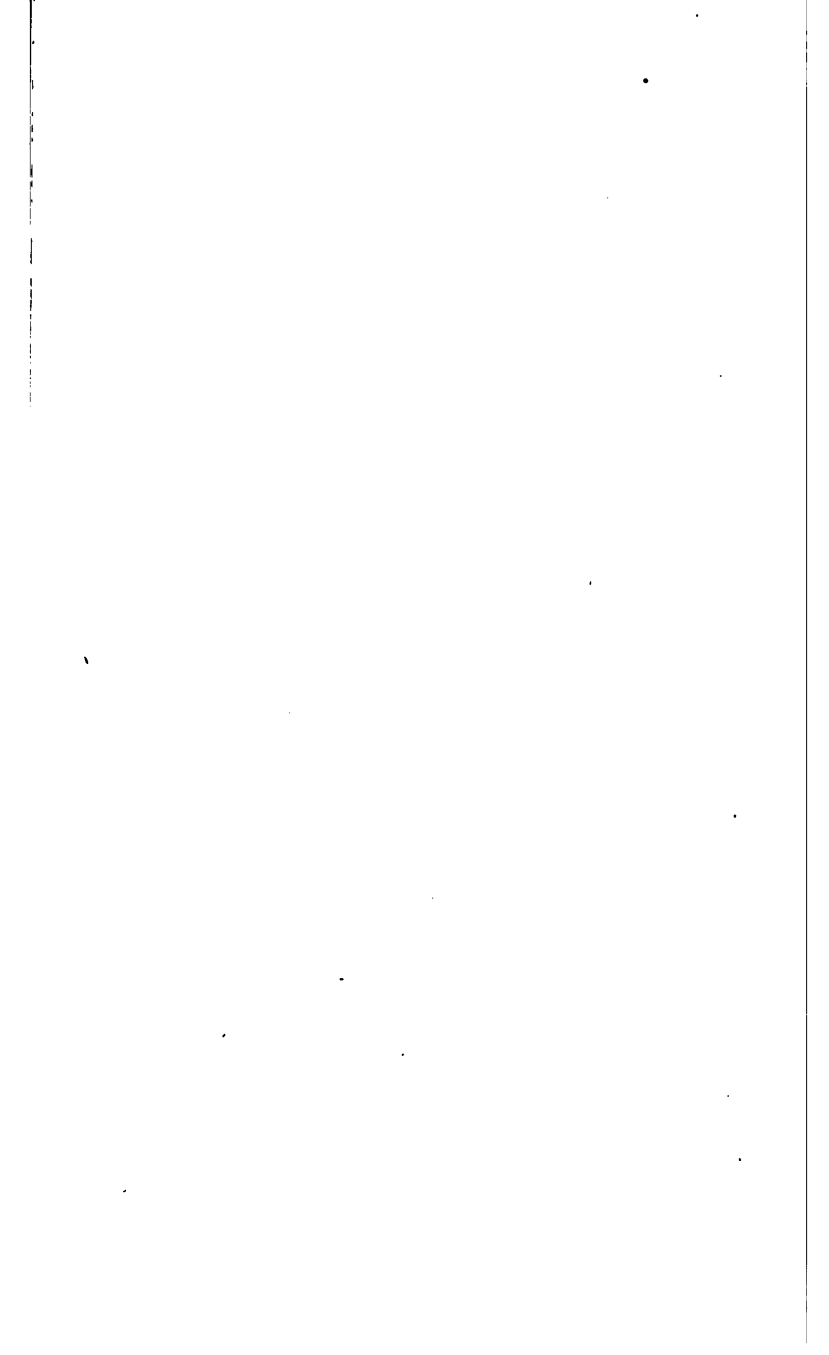
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THE LAST VIALS.

* * REGISTERED FOR TRANSMISSION ABROAD.

THE REWARDS OF THE SAINTS.

(CONTINUED.)

“WHEREFORE hast thou made all men for nought?” is the question that may rise to our lips when we survey the world—the millions just brought into existence to draw one breath of our polluted air, and then to—die; the millions destroyed in the prime of life by “plague, pestilence, and famine;” the myriads cut off by one another’s hand on the battle-field; the remnant that is left occupied through half their days in just providing their daily bread—working to live, and living to work; the years that are absorbed by sleep, or sickness, or inevitable interruptions; leaving out of all the human race only a fragment of effective force. What a miserable WASTE this world appears to be—an abortion amidst the great realities of universal creation!—a desert island amidst innumerable worlds, all glowing with activity, fertility, and life! Yet the world for which the Son of God has shed his blood may, in spite of all, be the most momentous and effective of all the million worlds. It may throw its lights and shadows further into the universe, it may extend its hands to a far greater empire than all the other worlds beside. Those who die in infancy may form the brightest choir amidst the sweet singers of the heavens; those who perish in their sins may form the most stupendous monument of divine justice of all the inhabitants of

creation; and those who are **SAVED** may become the lords and governors of all other worlds. This globe may be only the **SEED-BED** where, amidst mire and confusion, those plants shall be raised which are to fill the universe hereafter with their shadows or their bloom. It is to the **TRANSPLANTING** that we are to look, and not to the first growth.

Our present subject confines us, however, to the single class of those who are to be heirs of glory, leaving out the rest. We shall find in every case that nothing has been lost—that there has been no such thing as **WASTE** amidst all the havoc and confusion that surround us. “The Lord hath made all things for himself,” and he will allow nothing to be taken from his hands. He knows all the extremities of creation. He telleth the number of the stars, and calleth them all by their names. He knows their names, their numbers, their qualities, their physical properties, and their composition. As many as are inhabited, he knows the nature, character, and necessities of their inhabitants; and knowing all this, observe what he has done. He has given his own Son to purchase with his blood the whole of this world itself as a future kingdom; but along with the world to purchase a certain number of elect men who are expressly declared to be “heirs of God and joint-heirs with Christ.” (Rom. viii.) He has also said, “All things are yours, for you are Christ’s.” He has, therefore, collected out of this apparent **WASTE** a body of elect men who are to inherit equally with the Son of God. But he has loved his Son, and has given **ALL THINGS** into his hand. It follows, therefore, by the strictest reasoning, that the elected people of the earth are to inherit the **EMPIRE** of **CREATION**; for if this were not the case, how could it be said with any truth that they are joint-heirs with Christ? How could the saints be styled “joint-heirs with Christ,” if **THEY** are to have but a fragment while **HE** has all things? They who confine the saints to a perpetual act of singing in the courts of heaven

do not reflect on the contradiction which they give to the plainest words of Scripture. How would it be possible that a saint should be a joint-heir with Christ if that saint were to be confined to one spot, even in heaven, or to one unvarying occupation, while He with whom that saint is to be joint-heir was traversing the universe and collecting all its revenues for his own undivided use? Such an idea is a contradiction to the plainest words of Scripture, and, therefore, however fashionable it may be, it cannot be entertained. We must be guided by God's word, and not by the feeble theology of this Laodicæan age. Lukewarm and Laodicæan in everything, this age is most lukewarm of all in reference to GLORY. So depraved has it become by the love of this world, that it cannot bear to think of the activities of eternity. It thinks the earth so lively, and heaven so dull, that when it thinks of heaven at all, it is only as a place of lazy contemplation. This life is for frivolous activity, and the next for indolent repose. And this makes up the precious sum of Laodicæan expectation.

As joint-heirs with Christ, the reason of things demands that the saints who compose the Church should inherit ALL THINGS. There are many who shall be saved and yet will not inherit all things. There are many who shall be saved and yet never be joint-heirs with Christ. There are many degrees and many kinds of SALVATION; but the Church is a body of saints who are joint-heirs with Christ, and therefore as he inherits all things, so must THEY. He cannot be everywhere in the universe, governing and directing all things, while the Church, which is his BODY, remains inactive in one spot. The body and the head must move and act harmoniously and indivisibly. The Church must, therefore, be a GOVERNMENTAL body in the universe, and cannot be placed in the same class with any others who are saved. It is a special body of the elect called out from amongst men for one special service—for vice-gerency with Christ. And what a

light does this throw on all the dealings of God, and on all the precepts of the New Testament! It makes all things plain which else would be wrapt in mystery. We are commanded to withdraw from the affairs of the world—from war, from government, from supremacy, from ambition, from the employment of force, from bloodshed, and even from the assertion of our rights. We are left in the midst of ever-active multitudes, all striving for earthly gain and for earthly supremacy; in the midst of unceasing strife and of insatiable acquisition; and are told that it is not OUR part to take any side in the ever-restless conflict. What means all this—to stand amidst the tide of life, and not to move a limb, but to permit the waves to roll on for ever, unheeded and unfelt? Are we sent into the world for nothing, or are we but barren rocks in the ocean of activity? Not at all; but we are to refrain from government now that we may be prepared for governing **HEREAFTER**. It is a well-known maxim that he who wishes to command must first learn to obey. It is a rule of law that a man cannot be judge in his own cause. If a magistrate should be summoned as a witness, he must first quit the bench, and he cannot resume his office as a magistrate until the cause in which he appears as witness has been concluded. So it is with the Church. It is called upon to forsake the world as the world is, that it may be fit to govern the world as it **SHALL BE**. Were the Church to fall in with the world, it would lose all its fitness for the future government of that world. “Set a thief to **CATCH** a thief” may be a good maxim; but “Set a thief to **JUDGE** a thief” is a very bad one. Were the Church to plunge into the affairs of life, it would become nothing more nor less than an earthly system. It would contract the habits and principles of the world, and would come to the future empire with a mind biassed and warped by all the false maxims of human life. It would then be the thief sitting in judgement on the thief, and its decrees would

be partial or overstrained. It would bring the blind principles of the world to the judgement seats of the universe, and a million other worlds would be oppressed by a course of government borrowed from the villanies of this depraved globe. Imagine a saint called to govern another planet, after he had butchered thousands of Hindoos in cold blood, in order to secure a territory to which he had no right. With such principles as these, woe be to the planet which might hereafter fall under the government of such a man! Its misery would be endless, for he would first permit one half of it to over-run the other half, and would then blow the other half from his guns for not submitting reverentially to the former half. Such things may be admired on earth, but they are abhorred in heaven, and they who practice them on earth will have a stern lesson hereafter to teach them how to rule—if ever they are thought fit to bear rule—in eternity. Or take the case of a lawyer, whose whole mind is occupied by the technicalities, evasions, and special pleadings of the law—how unfit is such a man for the government of that divine empire in which EQUITY and TRUTH will take the place of evasions, and dexterity, and legalised iniquity! Or a merchant absorbed by the love of gain—sacrificing every feeling of human nature to that love of money which is the root of all evil; encouraging his native government to murder the Chinese, and to burn the cities of Japan, under the pretence of clearing a way for the Gospel, but, in reality, to clear a way for the sale of his own cotton fabrics. The soldier, the lawyer, the merchant, may perhaps be true believers; but are they, with such habits of life, and with such principles, fit for the government of the CELESTIAL empire? How much have they to learn, how much to unlearn, before they can be entrusted with a PERFECT government! Chicanery, avarice, and bloodshed, may be applauded on earth, but in the heavens they shall never have a place. And so it is with all the maxims, principles,

and pursuits of worldly men. All are warped, depraved, alienated from God, unfitting men altogether for co-partnership with his Son. A joint-heir is a joint-governor, and what would be the joint-government in which the chief governor would be inspired with all the principles of light while his co-regents would be groping their way amidst the mire and darkness of a worldly mind? It would become an anarchy, ending in a **REVOLUTION**!

Yet such is the goodness of God—so far is he from being “extreme to mark what is done amiss”—that he does not pronounce absolute condemnation upon the most unworthy of his saints. He does not absolutely remove all such persons from his kingdom, he only warns them against worldly principles as hurtful to their future **PREFERMENTS**, but not as necessarily destructive to their salvation. He makes every allowance for the overwhelming difficulties of this perturbed life, and does not drag men by main force out of the pursuits of the world, because the world is so corrupt that it cannot be governed without false principles. Yet he altogether disapproves of those false principles, and warns his own people against them as things to be avoided to the uttermost. If the saints will take the warning, they have delivered their own souls, and all is well. If they will not take the warning—if they will engage in worldly pursuits, allowance is made for their **DIFFICULTIES**; but no allowance is made for their false **PRINCIPLES**. The believer is saved, but the principles are condemned. The believer loses his **FULL REWARD** (2 John viii.)—he loses his full glory; but he does not lose his **SOUL**, nor, perhaps, does he lose the “honour of the kingdom.” He receives a lower place; he is entrusted with a less honourable commission; he will not wear so bright a crown as they who have kept more free from the ambitions of the world. Besides this, who can understand the **EDUCATION** of the heavens? The wisest saint is, after all, but a

CHILD. All will have much to learn hereafter—a long course of education in the council-chambers of eternity; but some will have much more to learn than others. The spoiled child of this world, who has had his way in life in spite of all the warning of Scripture—who approaches as near as he can to the limits of condemnation, HE must not expect to come off without a censure when he enters the congregation of the righteous. The odious maxim of “making the best of BOTH worlds” may be very popular here below, but it is abhorred above; and we may be sure that all who have acted upon this maxim will see their folly in eternity. They will see the glory which they have lost, and will be placed in the lowest room until they have learned the principles of heaven, and unlearned the principles of the earth. And who can tell how long that lesson may continue—how many ages of glory may be lost to them for ever! “What is a man profited if he gain the world and lose his own soul?” And it may equally be said, “What is a man profited if he gain the world and lose his PROPER GLORY?” The mere man of the world loses his own SOUL, and the believer (too much in the world) loses his own GLORY.

Let us suppose a man a true believer. As a believer, simply, he is on the same ground with the highest apostle. In salvation, simply, all are alike from the primitive Christian Church down to the present Laodicæan age. All human beings are a part of mankind, and all believers of the present dispensation are a part of that body of which Christ is Head. But from that common point there is infinite divergence. One saint starts from the centre to the verge of the circle of light and darkness. Another lingers around the focus of light and life. There is as much difference in the characters of saints as in the characters of sinners; and it follows that such differences of character must require, hereafter, a difference of education. We cannot imagine a

multitude of believers, with all their endless varieties of mind, taken as they are and set down in the same position in the kingdom, or appointed to the same offices. Such want of discrimination in EARTHLY affairs would be considered the height of folly; and can we then look for it at the centre of wisdom? When a man applies for employment, the first question always is, "What can you do?" "What are you fit for?" And when a saint applies for GLORY in the kingdom—when he asks to be employed as an officer of the Great King, we may believe that the same questions will be asked once more, "What can you do?" "What are you fit for?" The question will be asked to draw out the answer from his own heart; for the Lord knows every man's fitness. When compelled by the question to look into himself, the saint will be struck with dismay at the view of his own incapacity. Amidst the glittering crowds of the celestial city, amidst mighty angels, and saints of gigantic gifts, amidst the million worlds which form the celestial empire, how feeble and helpless will he find himself. He will say of himself, like David, "I am a very worm, and no man; a dead dog, a flea; as when one doth hunt a partridge upon the mountains!" Yet David, the worm, became a pre-eminent servant of God; and though he was "no man," he became a leader of men. So may the saint, with all his previous unfitness. Yet he must have much to learn and unlearn before he can be qualified for the place which he is to fill, before he can rightly discharge the duties of his post. It cannot be imagined that he becomes all-wise and all-knowing, and fit for anything, the moment that he puts on his resurrection body; and, indeed, for that matter, no man ever will be all-wise or all-knowing, after a million ages.

These considerations will throw the clearest light on the various dealings of God in this world, and equally they will throw light on the various precepts of Scripture. The dealings of God and the precepts of Scrip-

ture have all an immediate reference to the **ETERNAL POSITION** of the saints. This one consideration accounts for every thing that beforehand seemed unaccountable; this one consideration gives reason to what beforehand seemed unreasonable.

It is often remarked that the precepts of the law are not so strict or so pure as the precepts of the Gospel. This is commonly accounted for by saying that Christianity is intended to be an **IMPROVEMENT** upon Judaism. But this idea is only a proof of the ignorance which prevails as to **DISPENSATIONAL** truth. Judaism was the religion of an **EARTHLY** race. Therefore the laws of Judaism were kept down to the level of the **EARTH**; they never reached the high sanctity of the heavens, because Israel, as a nation, is only to reign upon earth, but never to reign in heaven. On the other hand, the Christian Church is intended to be the joint-heir with Christ, and his vicegerent in the kingdom of **HEAVEN**. The Church is to be above what Israel is below—a sovereign body. Israel the sovereign body on earth, the Church the sovereign body in heaven. What follows from this is evident. The laws and precepts of the Church could never be kept down to the lower level of the Jewish dispensation. They required to be cast altogether in a heavenly mould, as well as to be formed of a nobler metal. Among the Israelites there were found, no doubt, saints of the purest and highest order. But as a nation, Israel requires only so much sanctity as may be necessary for the government of this solitary globe. Israel has no connexion with any other part of the universe, whereas the Christian Church is hereafter to be connected with infinite worlds—with every variety of place, of nature, of mind, of temper, and of **LIFE**. No thought can measure the grandeur of the empire, both in its richness and in its extent. For such an empire no Jewish morals would suffice. **PERFECTION** is required, and perfection itself is not enough! The utmost reach of **HUMAN** perfectness would be too short

to encompass such a sphere. Raise man to his utmost height, both of intelligence and of morals, yet still the gigantic empire will tower above his head, and defy all his efforts for the mastery. "Who is sufficient for these things?"

Who is, indeed, sufficient in himself? But the grace of God is equal to all difficulties. The foundation of the work is laid in the New Testament. The precepts of the New Testament are the "first book" of the Children of God in the Church, as the Old Testament is of the Children of God among Israel. The "Child's First Book" begins that education of the heavens of which we have spoken before. The Sermon on the Mount is sufficient evidence to confirm what has been said. In that sermon we find every duty and precept carried to its very highest point, not only of human but of DIVINE perfection. You will be struck by the difference between the Sermon on the Mount and the Law of Moses. Just observe that difference. The law of Moses is constantly making abatements and allowances. It seems to be constantly struggling with perverse human nature, like Israel with the angel, and giving way and yielding a point here and there, as if from sheer necessity. The law yields to Israel as the angel yielded to Jacob. Our Lord himself expressly admits this fact when speaking of the Jewish law of divorce: "For the hardness of their hearts" it was permitted to divorce their wives. Here was one compromise, and we shall find a thousand more—a relaxation of perfect morality, not from any trace of unholiness in the law, but from absolute necessity. Israel was only an EARTHLY nation intended for the EARTH, and not under the Holy Ghost. Therefore the wisdom of God never contemplated such an act as giving a perfect law for an imperfect state of things. Hence the law of Moses is filled with compromises and abatements. More than this would have been impossible, unless by destroying the free will of man, and turning him into a machine.

Then direct your eyes to the Sermon on the Mount. In it you will not find one trace of "compromise," no relaxation of morals, no abatement of sanctity. "Be ye PERFECT, as your Father which is in heaven is perfect." Such is the tremendous conclusion of this superhuman discourse! It begins with the righteousness of the Scribes and Pharisees—the mimic righteousness of man; it begins by putting such righteousness underfoot; and then, step by step, it mounts up from the false righteousness of man to the perfect righteousness of God. Every step is on higher and on higher ground, till at last you are brought face to face with Infinite Perfection itself, and there you are bid to take your stand. What means this extraordinary distinction between the law of Moses and the law of the New Testament? One is constantly relaxing; the other, never! One only teaches men to be good MEN; the other teaches men to be as gods. The old-fashioned explanation will not account for this, namely, That Christianity is an improvement on Judaism. In fact, this explanation is nonsense. You might just as well say that a mountain was an improvement upon a mole-hill! There is, in fact, no proportion between the two—they cannot be compared. The absolute demands, the unrelaxing sanctity of the Sermon on the Mount, arise altogether from the nature of the case: it is a manifesto of the eternal empire. It contains the "rules and regulations" of the eternal King. It is a HEAVENLY code of morals, as the law of Moses was an earthly one. By those laws and by those morals the future empire of the saints is to be permanently governed. According to the Sermon on the Mount shall all "my people be ruled," is the decree of God; and that we may be fit for the government we must practice the "rules and regulations." In no other way can the precepts of Christianity be accounted for, especially in the case of the Sermon on the Mount.

It is the common idea that Christian duties are in-

tended almost or altogether for the present life, and that in the life to come they will be almost or altogether useless. Men are to be turned into angels, and their whole employment will be playing on the harp. If such were to be the case, Christian duties would, indeed, be almost useless. What need of the Sermon on the Mount if our whole employment hereafter were to confine us to one spot and to one unvarying exercise? Or, even to go further, of what use would the laws of the Gospel be to those who had no temptations, no wants, no government in eternity? Wanting nothing, desiring nothing, governing nothing, the precepts of the "sermon" could by no possibility be called into exercise, and the finest passages of the Gospel would be narrowed down to the regulation of the present life. But it is impossible that the Word of God should be limited to threescore years and ten. It is as eternal and as infinite as its Author. It reaches on into futurity, and provides for a future state without limit and without end. The justice, the charity, the moderation, the benevolence, the purity, and the forbearance, so dwelt upon in the Gospel, would not even have room nor time to be developed upon earth. This world is too narrow, this life is too brief, to give them scope for operation. The precepts of the Gospel are like some vast and powerful spring. They can bear men up under the lightest duties of this world, and can equally expand, with endless elasticity, to carry up the mind to the utmost heights of creation. They are adapted to every sphere of the universe, and to every form of intelligent existence. "Blessed are the peacemakers," and "Love your enemies," will be as much called into practice in the remotest planet as in the neighbouring street. Take away one precept, and you take away one wheel from the machine, and the government of the creation comes to a stand. We may be assured that the Sermon on the Mount is nothing less than the MANIFESTO of the Great King, and that it contains the "rules and regulations" of the

UNIVERSAL KINGDOM. Those rules are briefly hinted at in the 101st Psalm, and are given at full length in the pages of the New Testament.

It is such reflections as these that make the precepts of Christianity intelligible, and that reconcile us to the position in which we stand. What immense laws, and what a narrow mind! What divine sanctity, and what an impure heart! What great things to be done, and how trifling the fulfilment! Despair would be the only feeling, if the present world were to be the measure of our obedience. There is neither time, nor space, nor strength, in this life, to carry out such a rule of conduct as the Sermon on the Mount. We have just got within the edge when we are going out of existence; we are just beginning to understand the law when our time of earthly obedience is concluded. Can three or four score years **EXHAUST** the precepts of the Gospel? No, nor even try their strength! Their force is only beginning to be felt when we are called to another world. Like Jacob with the angel, we struggle with them in vain, and when we think they are in our power they disable us at one touch. But summoned to another world, the true believer will see the vastness of those laws. He will see creation governed, heaven kept in harmony, myriads of stars and myriads of myriads of intelligent beings all kept from anarchy and ruin by those laws which he fancied were designed only to regulate the earth. There is nothing taught us here without the view of its being carried out hereafter. Nothing is required of the people of God which is not shaped into an instrument for **ETERNITY**. The Israelites were commanded to **KILL** their enemies, because Israel is appointed to govern the **EARTH**, a place of sin and death, in which death itself is too often the only remedy for sin. But the Church is not only not commanded, but forbidden, to **KILL**, because the Church is appointed to govern the universal empire for ages and ages, when sin and death have ceased for ever. Israel is the executioner, the Church is the physician. The

executioner must kill, but the physician's duty is to **SAVE**. **WE** have nothing to do with the world as it is, but with the world as it shall be; therefore the maxims of the world are so expressly condemned by the maxims of the Gospel.

The Sermon on the Mount is the manifesto of the eternal empire. By its superhuman precepts all things shall be ruled

"In heaven and earth, and, under earth, in hell."

It has been given to us as a first lesson set before a child. Like a child at its first lesson, we puzzle over the words; we strain our eyes, we rack our brains; we misread one half of it, and misunderstand the other half. At last, like angry children, we throw our task aside, and begin to play with our companions. "The lesson is too hard for us," is the unanimous shout of the idle children, and they find it an easier task to run after the butterflies. Yet that lesson is your life! It is to fit you, not, perhaps, for salvation, but for your proper place—for the throne of the kingdom. Whosoever shall break its laws may, indeed, be **SAVED**, but he shall be called the least in the kingdom of heaven; and he who shall obey its laws shall be called great in the kingdom of heaven. He who believes shall be **SAVED**; but it is he alone who obeys the Sermon on the Mount who has that amplitude of mind which is to fit him for the kingdom.

But who is sufficient for these things? Who can say that he has obeyed its laws, and that his life is governed by the Sermon on the Mount? The utmost we can do is little more than to approve; we hardly even endeavour to obey. Yet all who are elected for the kingdom are led by the Spirit at least to make an effort at obedience. Then comes the question, Since our obedience is so imperfect, how shall we ever be made fit? This brings us to a new subject, which we believe has never been entered upon before. We mean, The **IMPARTED HOLINESS** of Christ. **IMPUTED RIGHTEOUS-**

NESS is a well-known principle, but Imparted Holiness has seldom or never been considered. Yet without that imparted holiness we shall never be fit for the government of the kingdom. That government requires a PERFECT MIND; but our mind, at the best, is full of imperfection. We should throw the government into confusion were we to hold the reins with our own weak, uncertain hands. The righteousness of Christ removes our guilt, but it does not remove our weakness and vacillation. It is then that we discover the necessity of our absolute unity with Christ—the necessity that he should be the Head and we the body. By that union we not only are partakers of his righteousness, but of his HOLINESS. His perfections flow down from his spirit into ours, and we thus become as perfect in OBEDIENCE as we are perfect, since we first believed, in righteousness. This is the grand secret of the eternal kingdom—a perfect body in unity with a perfect Head: the perfections of the Head flowing down into the self-imperfect body. This completeness of union will never take place on earth; it is reserved for the eternal state, when the kingdom shall begin, and when perfect HOLINESS will be absolutely required. It is reserved for that most significant event called “The Marriage of the Lamb.” Then all the Church will become as HOLY as now all the Church is RIGHTEOUS. Meanwhile, let us never forget to cultivate the obedience of CHILDREN until we come to the fulness of Christ.

Let us not forget that the Gospel was not given to save the WORLD, nor even to improve the world. The improvement and the salvation of the world are both to be carried on when the Gospel has ceased, and when the PERSONAL kingdom has begun. The object of the Gospel is to gather out a certain body from among men, and to unite that body with the Son of God—first to be partaker of his righteousness, and at last to be, in virtue of that union, partaker of his HOLINESS. The “Marriage of the Lamb” is the act which

COMPLETES the union, and which brings the Church to the "measure of the stature of the fulness of Christ." This life is the time of childhood and of **EDUCATION**, not of manhood and perfection; and we all know that education must always **BEGIN** in childhood, while it is equally well known that education can never be **PERFECTED** in childhood. And so it must be with the Church of God; it must **BEGIN** that great lesson of eternity—the Sermon on the Mount—here, that it may complete the lesson, and may carry it out hereafter in the universal empire!

N.B.—The next subject (D.V.) will be "**THE STATE OF THE EAST.**"

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LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

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1867.

WE have entered on a year that, above all the years that are past, fulfils the words of our Lord, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." There has, perhaps, never, either in ancient or modern times, been a moment so perplexing, so uncertain, and so threatening. Many a year has opened with more certainty of evil; many a year has suspended a heavier judgement over some particular nation; but no year that ever yet was written down on the rolls of eternity can be compared with the year 1867; in the gloomy mystery of its threats, or in the wide-extended range of its forebodings. One takes up the subject almost with terror, lost in the immensity of the questions and the interests that are brought before the mind. The Great Exhibition of 1851 was held out by some very foolish writers as an era of universal peace. We all know that, from that day to this, there has not been one year without war, mutiny, bloodshed, and revenge. From east to west, from India to Jamaica, this Protestant country has been gorged with slaughter and steeped in human blood. Step by step it has waded across the crimson tide, until every bad passion of the heart had been stirred into activity, and our old slumbering furies had awakened, like giants refreshed with

blood. They are awakened now, and will not sleep again until they have fulfilled their task, and have proved, what might have been seen before, that Protestantism, when tempted, is just as guilty and as bloodthirsty as Romanism, and that both are equally liable to all the judgements of the Last Days. It is well that this should be made manifest. It is well that the flatteries and false prophecies of such men as Dr. Cumming should be brought to trial, and condemned in open court, before those judgements fall which they have attempted to fix wholly on the Church of Rome.

Look on the ERA of PEACE which was to have begun at the Exhibition of 1851! Look at the false prophecies of those times, and contrast them with the realities of the present. After eighteen hundred years of Christianity, and at least eighteen Great Exhibitions, in what condition is Christendom? Engaged in nothing else but preparation for WAR. New implements of destruction have been sent forth by PROTESTANT Germany. Protestant Germany has led the way in violence, robbery, and bloodshed; and Roman Catholic Europe, do what it may, will only be treading in the steps of holy Protestantism. Worse it cannot be; and better it ought not to be in common decency; for has it not been told for 300 years that Protestantism is the "woman ruling in heaven," and the "man-child" caught up to the throne of God? and it would be presumptuous indeed to be more scrupulous than such heavenly models. ALL Christendom this day is getting under arms. The armies of Europe which once were counted by thousands, and then by tens of thousands, are henceforth to be reckoned up by millions. Every man is to be a soldier, if capable of bearing arms. The whole ingenuity and science of the age are exhausted in the invention of deadly weapons—destructive powders, and iron fortresses, not by land only, but floating on the deep. Day by day some new and hideous engine appears—frowning over the land or gliding on the sea, like some revived antediluvian

monster. There were giants in those days, and their strength was in their right hand: there are giants in THESE days, and their strength is in their machinery of war. Both are equally gigantic in wickedness, and differ only in the weapons which they employ; and both will be alike in their destination. A deluge of wrath destroyed the giants of old, and a deluge will destroy the giants of modern military science; and be assured that Protestants will feel that deluge as heavily as Romanists.

It is most just in God thus to rebuke the hypocrisy of Protestantism and the pride of the world at large. The word of God says that this dispensation is to end in wars and calamities of the most fearful kind—war which “shall take peace from the earth.” Philosophers and infidels say, “No! WE will regenerate society by the march of intellect, and render war impossible.” The trial has been made, and eternal truth has triumphed over perishable falsehood. The Great Exhibition of peace has been followed by almost uninterrupted war! Again, “All the judgements of the book of Revelation are levelled against Popery, and WE are the ‘called, and chosen, and faithful;’ we wait with folded arms to see the reward of the ungodly.” So say Protestants, as ignorant of God’s truth as they are of their own hearts. Unfold your arms; throw off your attitude of expectation; there is work for you to do. In all the wars, the spoliations, the butcheries, and the sorceries of the age, YOU Protestants have taken the lead, from India, China, and Japan, to Jamaica, New Zealand, and the United States. In Protestant America began that SORCERY which is now said to be received among twenty millions of mankind, and which is spreading day by day till it has enveloped Christendom. The Church of Rome stands with folded arms and a sardonic smile, to see Protestantism taking the lead in all the crimes which it audaciously charged upon Romanism alone—to see the ungodly taken in the pit which he made for

OTHERS, and enveloped as much as Romanism by all the clouds and terrors of the book of Revelation. In all this we see the perfection of divine retribution upon hypocrisy and pride of mind.

After this long preface, what should follow next? The character of him who, until now, has been the leading man in the movements of the age, and the foremost figure of the assembled nations. We need not say that the Emperor Napoleon has long been considered a PROPHECIC personage, and one who was likely to bring the antichristian apostasy to its climax. Sorely have the minds of many been shaken by the events of 1866. In that luckless year the Emperor Napoleon has in every way been defeated, and has seen all his fine-drawn artifices rudely broken through. He has been reduced, indeed, to such a position, that even the editor of the "Morning Advertiser" can legitimately sneer at him, though that editor is the worst writer of the century. But it appears to us that the "Morning Advertiser" is so intensely weak a publication, that whatever it says may almost certainly be taken by the contrary. If a subject have two handles, it generally seizes hold upon the WRONG one. We may now fix our eyes upon the French Emperor with increased interest, and with new and most singular feelings. It is a study for a philosopher or a statesman. Is he about to cast off his old skin, like the serpent, and to appear glittering in a new one? Has he reached the CRISIS and the TURNING POINT of his character and his career? These are questions which must have arisen in many hearts, and which may soon be answered in the affirmative. He knows that he has been both outwitted and defeated; that he has lost influence abroad and at home; that he is no longer the arbiter of Europe; but he also knows that the fate of his dynasty depends on his own personal success. His own political failings will be visited upon his son. He will therefore make some most vigorous effort to regain his prestige. He will

call up all his energies, and exert all his arts. Of this we may be almost confident, and Europe will soon reap the fruits of his exertions. One thing, however, is too important to be overlooked, as it bears directly upon prophecy. Let us suppose that the Emperor Napoleon is really a PROPHEPIC man. Grant that for a moment. But he was going asleep! He was growing indolent and timid; self-indulgence was eating up his faculties like rust; the stoic was relapsing into an epicurean; the violent rebuffs, the unmerciful taunts to which he has been most justly exposed, were as necessary to rouse his energies as the spur to a lagging horse. Let us see if they will not goad him into action, and force him to put on his prophetic character, if he have one. For a man so proud and so ambitious, his position at this moment must be painful; and we may, from his previous character, expect the most desperate resolutions. Wondrous indeed it would be, if the sinister events of 1866 were only to have the effect of drawing and forcing out a prophetic man into his true PROPHEPIC character.

Let us fix our eyes upon his movements, and we shall very quickly perceive the most threatening indications—some vast scheme of vengeance and ambition. We see the first outline of the form, while the new python is taking his shape and his dimensions amidst the slime of the deluge. There seems to be no doubt that an alliance has already been formed, offensive and defensive, between France, Austria, and Italy. This alliance has for its object, the repression both of Russia and Prussia, and the resolving for ever of the Eastern question. We are always boasting that it was WE who made Italy a great power; but in reality that work was begun, not by us, but France, in 1859, and has now been completed by France in 1867. Italy is a great power, it is true, but she owes four-fifths of her greatness as well as her gratitude to France. She has also, like other nations, become ambitious while becoming powerful. She must have the EASTERN

coast of the Adriatic for herself; and France alone can be her ally in obtaining it. Gratitude and interest, therefore, both unite Italy to France against all other powers, even against Prussia, her former ally. Austria, of course, is furious for revenge, and would unite herself with the prince of darkness to be avenged upon Prussia. A firm alliance between France, Italy, and Austria, may be looked upon as an accomplished fact; not merely because it is announced, but because it is a necessary consequence of the present state of things. The whole Catholic power of the South is banded together against the Protestantism of the North; and a conflict of principles, as well as nations, is about to arise. But what will be its end?

The grand project of the Emperor Napoleon we may safely believe to be accomplished. The **TRIPLE ALLIANCE** has been formed; but how is it to be carried out? By the **REVIVAL of POLAND**. This is the masterstroke of Napoleonic dexterity. He has revived the Polish question, and along with it he intends to revive the Polish **NATION**. Austria has evidently joined him in this bold policy—a policy far too bold to be attributed to Austria, and worthy to be the offspring of the Napoleonic brain. All the Polish nation is roused by the announcement; and the most warlike people of Europe will, to a man, repair to the standards of the triple alliance. He has gained at a blow an entire warlike nation; and when the conflict has begun, there will be seen, not a triple, but a **QUADRU-PL**e alliance, of France, Austria, Italy, and **POLAND**; all Roman Catholic powers; all under one Napoleonic head; and all banded together against the Protestantism of the North. The vastness of the scheme is worthy of the Napoleonic brain, and the magnitude of the results may be measured by the greatness of the preparations.

But whatever those results may be, it is clear that Europe at large is dividing itself into **TWO** great camps—the camps of the North and of the South—of

PROTESTANTISM and of **POPERY**. Both those religions have long ago become thoroughly corrupt, alienated from God, and sunk in the world. The love of pleasure is the ruling passion of **BOTH**: pleasure, as pleasure in the South, and pleasure as power and riches in the North. In one respect they agree with that perfect agreement which befits the daughter and the mother: **ROME** the mother of harlots, and **PROTESTANTISM** the **HARLOT** daughter. How perfectly do they agree in one essential point—in the **NEGATION** of a God. The harlot daughter, Protestantism, as befits her youthful alacrity, has far outstripped the mother. Atheism is by far more common, or more avowed, among Protestants, than among Romanists; and it is the worst feature, perhaps, of all, that even the religious world has almost abandoned the love of God, and has set up man as its favourite deity. The **HUMAN SOUL** has for years been made the only object of the religious world, and our Lord and his glory have been reduced to the position of a servant—a mere **CONVENIENCE** to work out the salvation of the human soul. The selfishness of the religious world approaches to the very verge of idolatry; for it makes the human soul everything, and the Redeemer only a convenience; while in the sight of God, the glory and the kingdom of his own Son are of more value than all the souls that ever rose or fell. Such is Protestantism, the harlot daughter of a harlot mother; and what will be its end?

Ah! what will be its end? It is possible that, for the present, the vast preparations may lead to no result.

*“Hi motus animorum, atque hæc certamina tanta;
Pulveris exigui jactu compressa, quiescant.”*

The dust in such a case, however, not being the dust of the earth, but the dust which politicians are apt to cast into each others eyes; yet no one who sees the immensity of preparation can expect any other issue than an universal conflict: Romanism, with Napoleon at its head, arrayed against Protestantism without a

head: a policy of system against a policy of confusion; a policy with an aim against an aimless ambition. The French Emperor, last year, had a clear and determined policy before him. That policy was to get Sardinia for himself by assisting Italy against Austria, and then to weaken Austria so far as to bring her into subjection to himself. In the former half of his scheme he has been defeated—not from want of sagacity, but by inevitable events. In the latter half of his scheme he has been completely successful. Austria, from henceforth, will become a vassal of France. Many persons have absurdly blamed the Emperor for not having long ago interfered. The “Times” newspaper, which sets up for an ORACLE of BLUNDERS, tells us that the Emperor should at the first moment have placed an army on the Rhine, and forbidden Prussia to advance. A wise policy, in truth, when he knew only half the strength of his antagonist. He himself was wiser far, for he waited to see the effect of the Prussian guns. If he had attacked Prussia without needle-guns of his own, he would have been ignominiously defeated, or perhaps destroyed. He most wisely looked on, and bought all his experience at the expense of Austria, not at his own. He has thus both saved himself and gained Austria as an ally. Austria, Italy, and France, with all the chivalry of POLAND to fill up the intervals of their ranks, and to flank their operations. What will be the end, and who will triumph? Hitherto, the French Emperor has never been defeated, but only kept back by circumstances; and we may therefore expect that this vast combination, the work of his own brain, will prove finally triumphant, and that the South will beat back the North. But the South is Romanist, and POLAND, the new ally of the South, is equally Roman Catholic, so that the victory of the South would be the triumph of Romanism. The Pope is the vassal of Napoleon, and both, if triumphant, will unite, not in setting up Romanism, but in establishing that NEW APOSTASY in

which the Pope will be the high priest, and Antichrist the GOD; for there is not one nation, except Spain, which will any longer endure the predominance of Popery as it has been.

The demands which France has made as to Germany are now before the public; and, what is of far greater importance, it is said, as a positive fact, that those demands have never been withdrawn, but have only been postponed to a future day. The Great Exhibition must not be disturbed; the NEW GUNS must be got ready; and THEN the demands will be renewed. By that time the league between France, Austria, Italy, and Poland, will have been completed. Austria will have had time to re-organise her army, and the Poles will have been thoroughly roused up. After the Great Exhibition we may expect a new development both of French aggression and of the Napoleonic mind; and the pacific declarations which we hear of every day are only intended to keep matters smooth until the exhibition has had a successful course, and the new military arrangements have been finished. Our public press, with the "Times" at its head, is at its old trade again, promising peace at one time—at another, warning the Emperor, and exaggerating the strength of Germany and the force of Germanic patriotism. As we have said before, all may end peaceably. Diplomatic dust, which is another name for "discretion," may disperse the "bees," but it seems almost impossible to believe that either France or the French emperor will acquiesce in the reduction of the French nation to a secondary position in Europe. Hence it is that we hear of alliances between southern powers; of increase of military force; of new implements of destruction multiplied without end.

Such a war as we may consider almost inevitable will have a decidedly prophetic result. Let us suppose it to have begun; let us suppose that France and her allies are triumphant. Germany is nominally Protestant, but really INFIDEL—further from God even

than Rome itself. France and her allies are nominally Romanist, but really INFIDEL, like Germany. England is one discordant heap of sects and parties, of democrats and aristocrats, which can only be compared to Milton's CHAOS—all elements shaken together in such confusion that no one can tell what ultimate form they will assume—whether this or that; but certainly some form that will be hateful in the sight of God. Here is CHAOS indeed: infidel Protestantism at war with infidel Romanism, while England, which might have been the umpire, is equally committed to both sides, and completely unfitted to determine the controversy. Unfitted in a physical sense for want of an ARMY, and unfitted in a moral sense for want of a PRINCIPLE! What can arise out of all this but “confusion worse confounded!” Chaos mingling with chaos, till all traces of the past have been swept away, and a new political and religious world will require to be created. Then will be the time, and there will be the materials, for the creative hand of Antichrist. Out of that chaos will he shape his empire and raise up his Ten Kings. Whether Napoleon be a man equal to the occasion may be doubtful, but SOME man will arise to reduce the chaos into the order of the Last Apostasy. Protestantism and Romanism will equally be swallowed up in the immense vortex. They will roll in the mire of godless confusion. They will be mixed up together in a heap till their distinctive characters have been lost. Atheism will then begin its work, and form out of the mass one new religion, which will leave the old elements to subsist while it extracts from them everything that is evil, lets sink everything that is good, and consolidates out of them all the ANTHROPOTHEISM of the last days—the worship of one man as a representative of the earth, joined with the faint recognition of the true God as the representative of HEAVEN. It is vain to expect that a conflict between Romanism and Protestantism can produce any other result. Both are thoroughly corrupt; both are

practically infidel as a mass. There can be no ascendancy either for one or for the other, since neither has any sincerity of purpose. Infidelity has taken the heart both out of Romanism and Protestantism, and the only living power in either of them is ENMITY AGAINST GOD. Now, since the living principle in both is the very same (enmity to God), the final result cannot be the ASCENDANCY of EITHER, but a new religion, in which infidelity will be supreme.

The Emperor Napoleon, in his late proceedings, has shewn a degree of wisdom and self-command which entitle him to the highest admiration, and, at the same time, render him more formidable than ever. He saw that circumstances had taken a turn which no human foresight could have anticipated; he therefore gave up his designs upon Sardinia, and yielded to America. He saw, still more, that the new Prussian needle-guns were an over-match for the artillery and rifle guns of France and Europe; he therefore gave up his designs upon the Rhine. He has lost neither time nor temper, but is quickly arranging a QUADRUPLE alliance, of which the fourth element is POLAND. And by thus casting Poland into the scale against Prussia and Russia, he has every prospect of having a preponderance whenever the fit moment has arrived. He has not obeyed the friendly hints of our public press by shewing his spirit in a premature contest with Prussia before his own rifle guns were ready. He has not rushed on his own death to gratify the nation which secretly longs for his ruin—the British nation. And as for the opinions of the “Morning Advertiser,” nothing that it can say is worthy of notice upon any subject. Let us now look on for a while, and we may see a new and powerful development of character in a man who has shewn such calm wisdom in adversity, and by no means for the first time. This will form an interesting subject for contemplation during the slow delay of the Great Exhibition.

But what shall WE do amidst the tumults of the ap-

proaching strife? What will be OUR part, and where will be OUR place? To answer this question we must either descend, like Ulysses, to the lower regions, or, like Saul, we must employ a new Witch of Endor to evoke the dead. None but Lord Palmerston can reply. We speak of these things not politically, but morally. We have nothing to do with politics, but something with God's truth! This infatuated nation worshipped that man as if he had stood in the place of Providence itself! The "Record," with all its corrupt evangelism, pronounced him to be a "man of God;" yet that man of God had brought on the war with China, and destroyed thousands of human lives that he might gain a worthless popularity in his usual fashion, namely, by shewing his high spirit where he knew there was no DANGER. That same man of God had declared in a public speech that all men were born sinless, in direct contradiction to the first principles of truth. Well, what have we gained by worshipping such a man? Just what we deserved. We find SPAIN, his earliest-adopted child, going headlong to ruin under the wretched government which Lord Palmerston himself had established; and under that Palmerstonian government becoming every day more prepared for falling into the hands—not of England, but—of FRANCE. We find TURKEY, his most favourite child—the boast of his whole life—gradually sinking into ruin, and just at the time most inconvenient for ourselves, when we are forced to be on our guard against the Americans and the FENIANS. We find, worst of all, after so many years of Palmerstonian idolatry, that our idol has left our fleet, our guns, our fortifications, in such a state, that we have not any means of defence on which we can depend. And as for our army, we all know that it is to be remodelled this very year, as if for our very life. The idol is gone; we rush into his deserted sanctuary, and we find it full of confusion and desolation! We have made a god out of a very ordinary, but artful, man; and our god has left

us in a state worse than the worst position of our darkest times. We have not only, under Palmerston, lost our high standing and our influence in Europe, but we have sunk to such a degree, that it will be utterly impossible ever to regain them. And not only are we lowered, but we are endangered; for we are now called upon to remodel our army, and to exert all our energies upon our navy—not for conquest, but for the bare protection of ourselves and of our colonies. Such is the legacy we have gained; such are the blessings that have been showered upon us by our departed IDOL. The guilt which that man has brought upon this nation by unrighteous war, is still, and deeply, to be avenged!

We find ourselves at the opening of 1867 on the verge of a war that will probably be universal, but still more at the opening of the great Eastern question; in difficulties with America, who is watching her opportunity; and embarrassed at home by Fenianism, which has become more consolidated than ever. With an unfinished navy, with not half an army, with fortifications only partially advanced, we are beginning to feel the blessings of Palmerstonian rule, and of our blind idolatry of PRETENCE. Whenever the conflict has fairly commenced, we shall find how we have been duped and played with by a man whose life was spent in yielding to the strong and trampling on the weak, and in trying to prop up two falling empires—Spain and Turkey—both of them infamously corrupt, and both sinking into visible ruin even in the lifetime of their protector. One thing is clear, that under the government of Lord Palmerston we have lost all our influence in Europe, and find ourselves in the presence of the most momentous events, unprepared, and even insecure, both by sea and land.

It was intended in this number to have spoken of the affairs of the East, as they now present themselves; but want of space compels us to put off that subject to the next number. In the meantime one fact of

the greatest PROPHEPIC interest may be stated at once. It is this: The Jewish periodical called "The Scattered Nation" announces that an association has been formed on the very largest scale, and extending to all the chief cities of Europe, for no less a purpose than the rebuilding of the TEMPLE, and the re-establishment of the Jewish RITUAL at Jerusalem. This society, it is announced, is now in full operation in London, Paris, and over the Continent. This announcement was first made public at no less a time than Nov., 1866, which nearly two years before was mentioned in the "Vials" as the exact termination of the Jubilee of Jubilees, reckoned from the Decree of Cyrus and the Restoration from Babylon. It is remarkable that precisely at that time another decree should be promulgated for another Restoration of the Jews. The idea of such a Jubilee of Jubilees seems to be confirmed by the announcements of the "Scattered Nation," and still further by a paragraph in the "Christian Times" for January, informing us that a society has been established for the colonization of the Holy Land, and for the Restoration of Israel; the Emperor Napoleon and the Rothschilds being at the head of the association! This still further strengthens the idea of the "Vials" as to the Jubilee of Jubilees expiring last November (1866). A Jubilee, not for ALL who shall return, but for the chosen REMNANT who shall be saved. No one, at least, can deny that the position of the Jews at this moment is in the most exact agreement with the expectations of prophetic enquirers.

The rebuilding of the Temple, the revival of "The Tabernacle of David," (Amos. ix. 11; Acts xv. 16, etc.) "The Church of Jerusalem," (Rev. xii. 1). "The Holy Church of the Hebrews, and mother of all churches, under whose shade all nations will hereafter be gathered," *vide* S. Clement's Epistle to S. James, Apostolic Constitutions, early Councils, Apostolic, Catholic, and Rabbinical Fathers, etc., and the resto-

ration of "The One Fold, under the One Shepherd," "The New Jerusalem," "The Bride, the Lamb's Wife." A crusade appeal on behalf of "Jerusalem! Jerusalem! the burial-place of God!" See intentions of the Calvary Mission, the order of Jesus Christ crucified, and S. James's College and Jerusalem University, as delineated by Ezekiel, the Revelation, and the Title of the Cross. Petitions or Memorials to the Queen, Parliament, Convocation, etc., (including the Popes of Rome and Constantinople, the Latin and Greek Patriarchs of Jerusalem, and the Chief Rabbis), will be ready for signature shortly.—"*Scattered Nation.*"

In short, the year 1867 is the beginning of a new era, or promises to be such. It finds at its opening, all nations of Christendom preparing for action, and watching each other's movements with a jealousy and suspicion which we believe have never been equalled, not even in the age of the First Napoleon. It finds the Third Napoleon driven to desperation by apparent ill success, but controlling his desperation into calm, indomitable resolution. It finds France throwing off its love of peace, and putting on its ancient war dress that it may avenge its humiliation. Both France and the French Emperor driven out, as if by main force, to the battle field, by circumstances which no human eye could have foreseen. It finds Romanism gathering up its strength, and banding together all its forces for an attack upon the Protestant states of Christendom; while England, the chief Protestant state, is driven to her wits' end to find an army and a navy. Nor is even all this enough! for it finds the dread Eastern question opening out before it, as if to swallow up all peace in its insatiable jaws. And all the while, Great Babylon is building up her gilded domes and spreading out her purple canopies to receive the nations of the earth, and to display before them all the luxury, the splendour, the art, and the invention, which human genius can devise. The EXHIBITION of Paris and the preparations of war—the splendour and the blood—

the dark red cloud above and the glittering pageantry below—what a contrast do they afford? what a scene of horrible splendour and of ghastly festivity! All is Babylonian from first to last, whether Protestant or Roman; and Protestant and Roman are rushing to one scene of overwhelming destruction, while decked out in all the ornaments of superhuman voluptuousness; for “pride goeth before destruction, and a haughty spirit before a FALL.”

One word more. In the presence of such vast and complicated events, and such prophetic agitation among the Jews, let us fix our eyes, first on the word of God, and then, guided by that word, on the changes of character, from day to day, in that extraordinary man whom God seems to have raised up to carry out his grand designs.

P.S.—The revival of POLAND will be the revival of the JEWS; for there are 1,400,000 Jews in Poland!

Torquay, February 1st, 1867 (written in January).—PRICE 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

. REGISTERED FOR TRANSMISSION ABROAD.

THE EASTERN QUESTION.

To speak of the Eastern Question politically, is not our object, and it is well that it is not. The public press has taken up the subject and left it more confused and complicated than before. No one can tell how soon that question will be opened, or, when opened, what secrets it may disclose. So it will always be when we regard any subject with no other feelings but those of curiosity or self-interest. It was self-interest alone which led us into the Crimean war; while, with matchless hypocrisy, we pretended compassion for the Turks; and after immense expenditure either of life or treasure, we left the "Question" as confused and as undecided as ever. So it must be when we enter upon such a labyrinth without a thread to guide us. The word of God is the thread which leads us on through all the windings of the labyrinth—into the open light of day, and guides us through the darkest passages with an assurance of eternal light.

We need not repeat here what is familiar to all readers, that the river Euphrates, in Revelation, has always been looked upon as a symbol of the Turkish empire. It is a symbol belonging to the PRIMARY fulfilment of the prophecy; though in the second fulfilment we feel no doubt that Euphrates will be

literally dried up to make way for the kings of the east: as we also believe that those kings of the east are, most assuredly, not the English from India, but the ten tribes of Israel returning from their long captivity. When will men who write on prophecy, without knowing what it means, cease from flattering this nation, as if it were the sovereign nation of the globe, and the sole object of divine regard—when every one should know that the people of Israel are the sovereign nation upon earth, and the first of earthly nations in the sight of heaven. This literal drying up of the Euphrates must, of course, be still distant, since it is to follow at the conclusion of the Sixth Vial in its secondary fulfilment; and the second fulfilment, even of the First Seal, has not yet taken place.

We appear now to be living at the termination of the Sixth Vial, as to its PRIMARY fulfilment. The three unclean spirits appear to have long since gone forth; and even the Euphrates itself seems to have begun to be dried up. For more than forty years the figurative Euphrates has been ebbing away, the Turkish empire has been wasting and declining from hour to hour, and the restoration of the Jews has become more and more practicable. Anyone may see this without looking into prophecy. Forty years ago, no one dreamt of restoring the Jews, much less of rebuilding the temple or of reviving Jewish sacrifices. Forty years ago, such prospects would have exposed a man to confinement in Bedlam; yet now they are openly avowed by societies in every part of Europe. The extracts which we gave in the last number (taken from the "Scattered Nation") are a decisive evidence of this fact. The figurative Euphrates—the Turkish empire—has so nearly been dried up since 1820, that the Jews and their patrons see that the time has come for a new and most decided advance. Formerly, the best friends of the Jews were only friends in a POLITICAL sense. The only patronage of Israel was a patronage which reduced them to the dead level of

the Gentiles. We hear of efforts made in behalf of the Jews all over the world, and we know that the admission of Jews into Parliament has, in this country, been carried through within the last ten years. But, let it be remarked, all these efforts were purely **POLITICAL**. They all left the Jews on a level with the Gentiles; they all were confined within the limits of the earth. Not a trace appeared in any effort for the Jews which could remind us that they were still the people of God, and that they had still to be the subjects of immense and splendid prophecies. Give them freedom and security—place them on a level with ourselves—reduce the people of God to the condition of Gentiles—and you will have done all that can be desired, either by the Jews themselves or by those who wish them well. So ignorant was the public of the great question between Israel and heaven, that men fully believed that the Gentile world had taken the place of the Jews—that Israel and Jerusalem had been superseded for ever by the bastard Christianity of the age—and that the spurious offspring of man's own brain, which we call Protestantism, was to supplant Israel upon earth, as well as to take precedence of angels in heaven!

These follies continued for many a weary day, and were confirmed by those ministers of God's truth whose duty it was to have denounced such follies as an abomination. "Like people, like priest." The Gospel ministers knew only the alphabet of Divine truth, and, of course, the people themselves had only got to the first three letters. At last they have mastered the alphabet, and are beginning actually to **READ**. But new beginners are very apt to read incorrectly. They often mistake the last syllable for the first, and the first for the last. They mistake the first restoration of Israel for the last, and the work of man for the work of God, like unskilful readers who transpose the syllables, and misread one letter for another.

The position of the Jews at the present moment is, as we have said, altogether peculiar. Formerly, to

give them Gentile privileges, and to incorporate them with the Gentiles, was thought the height of generosity, and as much as they themselves could expect, or their best friends could wish for. **POLITICAL** advancement was all in all, and the utmost hope of a Jew was to be on a level with the heathen. This would have been as destructive to Israelitish grandeur as it would have been to the promises of God. All would have been lost had Israel sunk down into heathen mire, and been content to have lain for ever engulfed by Gentile materialism. The grandeur, the high thoughts, the communion direct with God—the superb **IDEALISM** of the Jewish faith—the nation that reached out its right hand to the heavens and its left hand to the earth, and stood the connecting link between them both, all would have vanished away in the base politics of the Gentiles and the rant of parliaments and public meetings. This never could be permitted. The Word of God shall stand in spite of all human projects. A new spirit has crept over Israel. Political freedom, and equality with the Gentiles will no longer satisfy. They have begun to feel that they were born for better things—that they have a far nobler destiny than political equality or a parliamentary vote. Their object now is to re-possess their native land, to rebuild their temple, and to become a separate nation, not only in locality, but in religion. They have taken one bold step towards their true scriptural position, and that step is one which is strikingly significant. It brings out Israel in its proper character (so far), and puts an end to that unscriptural design of identifying the people of God with the people of the world. Henceforth Israel will stand forward in its proper character—a separate people; a people with a distinct nationality, and unique religious rites. Yet **ONE THING** is still wanting: there is still one fatal flaw in the scheme of Judaism. There is no recognition of that true Messiah, without whom every effort will be blasted, and with whom, hereafter, every effort will triumph for ages innumerable. They have ad-

vanced one bold step from Gentilism to Judaism, but that step will leave them in the mire until they have reached out their hand to their true Deliverer from heaven. Like unskilful soldiers, the Jews are about to quit the cover of Gentile policy, and to stand in the open field, exposed to all the attacks of the enemy, instead of flying at once from complete Gentilism to complete Judaism. They are about to occupy that intermediate position, which is the most dangerous of all, since it leaves them altogether without cover. Yet this must be done, that the Word of God may be fulfilled, and that judgement may fall upon them to the uttermost.

The project of the Jews has been publicly announced. It is, to re-occupy their native land, to re-build the temple, and to re-establish Jewish ceremonies. For these purposes they are labouring in the chief cities of Europe, and forming a connexion, not only between themselves, but with the Gentile powers. The Emperor Napoleon is said to be the leading Gentile in this movement, as he is likely to be the most efficient of their patrons. It is not their object to regain their own land by force of arms, but by diplomacy; and there is, therefore, less risk of opposition or delay. The great Jewish capitalists are engaged in this scheme, so that, if once they begin, there will be no want of pecuniary means for paying the expenses of the movement. The wealth of the Rothschilds is equal to any emergency, and that wealth is at the disposal of the committee. Another interesting circumstance is this: The Jewish Rabbis throughout Europe have determined to hold a Sanhedrim in Paris during the Great Exhibition of this summer. All nations will send their representatives to that Exhibition; all the world will be there; and in the presence of all nations—in the presence of the kings of half the globe—the Jewish Sanhedrim will be revived once more, and call upon mankind for the long-delayed compensation—compensation for 1800 years of cruelty and persecution! It is impossible,

should that voice be raised, that it can be listened to in vain. All nations will respond to it, and Israel will be restored. The Sanhedrim was revived by the First Napoleon in a time of war and confusion, and it came to nothing. The Sanhedrim will now be revived in a time of peace and universal good humour, and therefore its revival will no longer be an empty form, but an effectual reality. This announcement, we may add, was originally made by the "Gazette de France," a Parisian newspaper.

The Great Exhibition, the Jewish Sanhedrim, and the JUBILEE at Rome, announced for ST. PETER'S day, form an extraordinary trio of events for a single year. There is something in their concurrence which the heathen would have called ominous, and which we may call SPECIALLY PROVIDENTIAL—a sign of the times, struck out, as it were, on the surface of the heavens, before the eyes of all mankind. The dark cloud of war broods over all nations, and across that dark cloud comes the quivering three-forked flash which foretells the thunderstorm. The Exhibition, the Sanhedrim, the Jubilee, bright in themselves, but with the fatal brightness of the lightning. The apostasy of Rome—the two thousand years of Jewish malignity—the whole pride, and pomp, and luxury of mankind—each come to its full growth, putting forth its maturest strength, all in one day, almost in one spot. The firmest eye might shrink before this triple flash, as the forerunner of some portentous uproar. All nations meet together at Paris; the Jewish claims upon the Holy Land and on Mount Zion are set up before the face of all the world. The last appeal of EXPIRING Romanism is made with outstretched hands to all the million subjects of the triple crown. The pride of Judaism, the pride of Romanism, and the pride of Life, stand up together to defy the power of God, and to proclaim an universal war between heaven and earth. Meanwhile, beneath the surface, all the preparations for war on the direst scale are going on both day and night, and every

furious passion is gathering strength in every heart. What will be the result of these formidable coincidences? What else may we EXPECT, but the fulfilment of the Seventh Vial, "And there were voices, and thunders, and lightnings: and there was a GREAT EARTHQUAKE, such as was not since men were upon the earth, so mighty an earthquake, and so great." (Rev. xvi.)

Yet there is more than this—a still further progress towards the end. The three-forked flash is in the skies, and the earthquake has begun beneath. In the Turkish empire there is nothing of the skies; it is ethereal in nothing, neither in its virtues or its apostasies; it is altogether earthly, sensual, and devilish. That gross, heavy earth is beginning to sink before the earthquake. It is rent with an hundred chasms, not one of which can close. It has hitherto been the pride and boast of this country that it has been the champion of Turkey, standing by her side in all her difficulties. Protestantism the champion of Mahometanism is a strange anomaly—utterly disgraceful to our Protestant name. We went to war to save Turkey, yet we refused to shed one drop of our blood to save our fellow Christians in Greece from the most atrocious outrages, or to preserve our fellow Protestants in Denmark from dismemberment. The perfection of selfishness and the perfection of hypocrisy have met together in the model nation which is the representative of Protestantism. We were deserting our fellow Christians and fighting desperately for the HEATHEN, while we were boasting of our own evangelical purity, and pouring out our revilings upon Romanism. Has Romanism ever been guilty of greater selfishness and hypocrisy? Well! The inevitable result has at length occurred. Turkey will soon find how vain it is to lean on the faith of the UNGODLY; how soon selfishness and hypocrisy will lead on to treachery and fraud. As sure as ever we have—most guiltily—aided Mahometanism, so surely will we betray its confidence, and spoil it of its terri-

tories. Egypt is our real object, and for the sake of Egypt we will sacrifice Turkey and honour at one blow.

It is well known that a Greek conspiracy on the largest scale is ready to break out over all the provinces of European Turkey. The King of Greece has publicly declared himself to be King, not only of Greece, but of THE GREEKS. All the Greek population of Turkey is ready to rise in support of his claim and title. The insurrectionary spirit has spread from Europe to Asia Minor—to wherever the Greek name is found. Servia, Montenegro, Bulgaria, Bosnia—all the various nationalities that make up the Turkish empire—have cast in their lot with Greece. And Russia, the head of the Greek Church, stands by to aggravate and assist the fray, being the near relative of all the insurgent nations—Greek by religion, and Slavonian by birthright. EGYPT swells the current of insurrection. The Pacha has demanded independence, and has claimed the ominous title of CALIPH. Now we all know that Egypt and France are hand-in-hand in everything, and that the title of CALIPH means “Successor to Mahomet;” so that in the FUTURE union of France and Egypt we shall see a perfect representation of three grand apostasies—Romanism, Infidelity, and Mahometanism; the fourth apostasy—Protestantism—being quickly to follow, and complete the four-fold league. Meanwhile the disruption of Turkey is so imminent that it is useless to speak of it in these pages. The public press refers to it every hour of the day; it has become, in fact, the grand question of the age; we need, therefore, omit altogether the occurrences of the moment, since they are to be found in every newspaper, and we may confine ourselves to the future results.

The Great Exhibition of Paris is the drag upon the wheel of what we call Destiny. Till that Exhibition has ended, the French Emperor will avoid all disturbing action, whether on the Rhine or in the East. Nothing effectual is to be expected from him or from his

two allies, Italy and Austria. They may, it is true, be compelled by circumstances to act, but no action is to be looked upon as probable. Turkey and her provinces will be left to fight it out between themselves; and the dismemberment of the Mahometan empire will begin and extend, and widen its chasms on every side, while Christendom is revelling at the great Exhibition. By the time that the Exhibition has concluded, matters will be ripe in Turkey for Christian interference, and for decisive action. Greece, Servia, and Roumania, will probably begin operations in the spring, and those operations will serve as wedges to keep open the chasms in the Turkish empire until French, and English, and Russian strength of arm shall rend the trunk asunder altogether. The time occupied by the Exhibition will just serve to give Turkey one fatal shake, and then the Great Powers come in to complete the dissolution. The approaching spring will, therefore, be a most momentous crisis in the fate of the Eastern empire, and as such it demands our utmost attention. What wonders will follow, when that all-infamous empire has been broken up! And who can tell but that this unusually-early spring may be intended to hasten on the dismemberment of Turkey, and to make all things ready for the total "drying up of the prophetic Euphrates" without the loss of any further time? The spring of 1867 may witness the commencement of the greatest event of modern ages, and the expiring conflict of Islamism.

This idea is greatly strengthened by the certainty that Prussia and Russia have just signed a treaty, offensive and defensive, between themselves. They see that France is preparing for an outbreak after the Great Exhibition, and they are determined, if possible, to be ready for the approaching crisis. It is also reported, with every appearance of credibility, that Prince Charles, of Roumania, who is a Prussian by birth, has been made Prince of Roumania for the express purpose of carrying out the secret designs of PRUSSIA and the

CZAR. Servia, Montenegro, Dalmatia, and all the Slavonic provinces, are determined to throw off the Turkish yoke without any further delay, and Roumania, being the chief province of the Turkish Slavonic race, is certain to unite with them heart and hand whenever they once begin the struggle; while Russia, the grand chieftain of all the Slavonic tribes, not only will co-operate to the utmost, but, no doubt, has been the prime instigator of the whole movement against Turkey. The signature of a secret treaty between Prussia and the Czar (secret as to its articles) is now a matter of certainty. The selection of Prince Charles, a Prussian, and cousin of the Prince of Prussia, for the throne of Roumania, and the preparations carried on in Servia and Greece, make it impossible to doubt that the above-mentioned treaty refers principally or entirely to the Eastern question. Prussia supports all the projects of Russia in the East, on condition that Russia maintains the supremacy of Prussia in Germany, against France, Austria, and all their allies. And this is a most reasonable agreement, since the extension of Russia in the East has no direct influence upon the security of Prussia, while the support of Prussia in central Europe will guarantee the Czar against the aggressions of France. So much for the present, until the time shall come when France and Russia will act together in the East—that inevitable time which will confirm all that has been said in the “Vials” as to the wickedness and selfishness of the Crimean war. That time will have come when France has got the left bank of the Rhine!

Such events as these cannot be developed at once; but the twelve years since the Crimean war have been spent in one incessant preparation for the dismemberment of Turkey, and those preparations seem now to be matured. The league between Prussia and the Czar is a matter of fact; the compact between France and the Czar must inevitably take place as soon as she has SECURED her EASTERN FRONTIER, and is

ready for an ASIATIC campaign. This will be the final and disastrous result of the Crimean war. One thing more is worth notice. It is reported that SECRET agents have been dispatched from Greece to Servia, Montenegro, Bulgaria, and Roumania! This confirms the idea of one vast conspiracy, with Russia and Prussia at its head, and embracing all the Greek Christians of the Turkish Empire, whether Grecian or Slavonian. Smyrna, Lebanon, and Syria, are well known to be disaffected. In short, these SECRET agents may fairly be supposed to be the "lotus bearers" of the vast confederacy, carrying with them the instructions and the signals of the outbreak of all Greek Christendom against the infamies of Mahometanism.

The Eastern Question, which is so soon about to open, is one as interesting to prophetic students as to the politicians of the age; indeed, to the former far more interesting than to the latter. It is, as far as man can judge, the latest scene of the Sixth Vial, and the signal for the outpouring of the SEVENTH. It is the precursor of that announcement, "Behold, I come as a thief." (Rev. xvi.) If this be correct, what an immensity of expectation does it not awaken in the mind! the sudden and secret "coming as a thief;" the great earthquake of the political world; the removal of the first-fruits alive from the earth; and all the judgments and wonders of the second fulfilment of the book of Revelation; all these are involved in the termination of the Sixth Vial as to its PRIMARY fulfilment, and that fulfilment has always been regarded as identical with the drying up of the Turkish empire, the mystical Euphrates. The events of the approaching spring, the secret missions from Athens to the chief provinces of Turkey, ought, therefore, to engage the attention of all who care for anything except the worthless trifles of the hour.

The state of the Eastern Question at this day points out the commencement of a new EPOCH. This new epoch bears all the characteristics of the LAST times.

It is not only that the mystical Euphrates is being dried up; it is not only that we seem to witness the conclusion of the Sixth Vial; it is more than this. We see all the religions of the world brought together, as it were, upon one last battle-field: FRANCE, the defender of the Pope, in strict alliance, now, with Italy and Austria, as hereafter she will be with Spain, against the PROTESTANTS of North Germany; the Romanists of Poland ready to join France against the Greek Church of Russia; the whole Greek Church, as one man, leagued against the Islamism of Turkey. Wherever a Greek is found, either in birth or in religion, there you find an enemy of Mahomet, and one no longer to be suppressed. Religious hatred, political ambition, the two strongest passions of nations, blown into a flame by some mysterious breath, and about to set fire to the "course of nature." Policy, ambition, and religious hatred, are thrown together in a mass, like some chemical compound, to produce some fearful combustion. The result will still obey the laws of chemistry, for the RESULT will be some NEUTRAL substance, which will be neither Protestant, nor Roman, nor Greek, nor Mahometan. The dead and lifeless cinders of the great conflagration, incapable of fire, and hard and dull as stone—this lifeless, fireless, mass will fall into the hands of the Last Antichrist, and be shaped by him for a conflict with the King of kings. The giants fought the gods with mountains—a symbol of Antichrist when he takes up the hard, lifeless remains of all our false religions, and works them into a weapon to be hurled against the skies.

Whenever this conflict has begun, you will soon discover the blindness and weakness of the age. Our religious societies, our spiritualizing preachers, our "Records," and our silly "Standards," how they will rejoice! how they will foretel the downfall of Popery and the uprise of Protestantism! How they will exult in the purity and happiness of "our Zion" (the Church of England), and predict its establishment all

over the world. And what will be the END? All the evil proper to man's heart will be drawn out into action—all the good which is foreign to man's heart—and the work of God only, will be driven away, as an alien interfering with the projects of the combatants; and when the war is over, every trace of good principle will have departed from the earth, and every evil principle will have risen to its utmost height. Hatred, rage, confusion, bankruptcy, misery, without a God to look to, with none but our time-serving preachers to instruct them, craving for some true relief, and put off with empty, washy "spiritualizing," what resource will they have, but to imitate the Israelites—"Let us make us a captain, and return to Egypt." The captain will be made, and he will be the Antichrist; and the Golden Calf, and IT will be commercial prosperity, and then the Last Apostasy will begin which will swallow up all creeds in one gulf of ruin; for as all our Churches have traitorously denied the ROYAL RIGHTS of the Son of God, they will all be given over to the disloyal rights of the Son of Perdition. Such will be the end of this adulterous generation.

This is digression. Let us return to the Eastern Question in itself. SYRIA and EGYPT are the two great points of the whole Eastern question. Who is to have Egypt, and who is to have Syria? Let Constantinople take care of itself, and let us look to Egypt and Syria. It is in those two countries, most assuredly, that the 11th of Daniel is to be fulfilled, and that the "wilful king" is to develope his character. All attempts to make the Kings of the North and of the South represent EUROPEAN kingdoms are too absurd to be entertained. Such attempts have been often made, but no one can be misled by them. The 11th of Daniel begins with the King of the North, a Syrian, and the King of the South, an Egyptian, monarch, and the prophecy must, of necessity, continue the same to the end. It cannot shift about from Egypt and Syria to France and Austria, as some persons have strangely

supposed, nor to France and Russia, as others have suggested. Besides the two kingdoms in the 11th of Daniel are two kingdoms formed from the empire of Alexander the Great, and Alexander never was King of France, Austria, or Russia [see Dan. xi., iv.]; and as the kingdoms of the North and South are taken from the empire of Alexander, they must be looked for in Asia and Africa, not in central Europe.

Now comes the most critical point of the whole Eastern Question—the most momentous and decisive question of the age. WHO IS TO HAVE EGYPT? It is not too much to say that the destiny of half the globe turns upon this grand question; and perhaps far more than this; perhaps the last prophetic event of the present dispensation! Its importance cannot be exaggerated. FRANCE lays claim to Egypt on the ground of the Suez Canal, and of her intimacy with the Pacha. To give up Egypt would be to give up the Suez Canal—the favourite project of France; and would also be to surrender the Eastern world to the hands of England. These are vital points; but Egypt affects ENGLAND in a point more vital still, if such an expression may be used: a point where the wound will be fatal at one instant. Surrender Egypt, and we surrender at once India, China, Australia, and all the East. We are reduced to a little island of the Atlantic, and to our proportions in the time of Alfred or William of Normandy. For, India gone, British America will follow. Here, then, are two powerful nations, whose honour, pre-eminence, and almost existence, are involved in the destinies of EGYPT. India, the greatest empire; and the Suez Canal, the greatest enterprise of the age. What will these two nations do? Egypt is at this moment demanding its independence from the Sultan. France, we may be sure, is at the bottom of the scheme. Egypt will soon be engaged in hostilities with Turkey, or if not, it will soon obtain its independence by diplomatic means. In either case, France will rush in to secure at once,

both Egypt and the Suez Canal. At this momentous game of "Fool in the Middle," England will not be asleep. Her life depends upon her wakefulness. The English fleet will bear down upon the coast of Egypt, and nothing, not even a war with half Europe, will deter us from action. However peacefully inclined, we must fight for India, were it against half the globe! Who will be first upon the spot, or who will arrive in Egypt with the more powerful force? That is the great question. We cannot but accept the opinion of Mr. Birks, that England will "steal a march" upon France, and will gain possession of Egypt. England, in such an event, would at once become Daniel's King of the South; not England proper, but England in Egypt. France, baffled for the time in Egypt, will seize upon Syria and the Holy Land, and will restore the Jews. But more than this: we cannot but think, as a new idea, that France will form a scheme of revenge of a most important kind—we mean as a PRIMARY revenge. France will say, "England has got the Eastern route through EGYPT. I will revenge myself by seizing upon the Eastern route by the EUPHRATES." No sooner said than done, for England cannot prevent it. France will seize upon Chaldea, Babylonia, and the Euphrates, and the world will be treated to a curious spectacle; to a singular interchange of courtesies. England will seize upon the French canal in Egypt, and France will seize upon the English telegraphs and railroads by the Euphrates. Should such events take place, the French Emperor will at once assume a new prophetic character; for by seizing Chaldea and Babylonia, he will represent the King of BABYLON; and by occupying Syria, he will equally represent the King of TYRE. Nothing is more likely than the occurrence of such events. They appear, indeed, almost inevitable; and they will, beyond all others, hasten on the fulfilment of Daniel's closing prophecies. They will exceed, in importance, all other events of the age.

Then comes the final CRASH,—the fatal war between the Kings of the North and the South (Dan. xi.): England ruling in Egypt, France in Syria and in Babylonia; France indignant at the seizure of Egypt and the Canal of Suez, yet suppressing her anger as her Emperor knows so well how to do; waiting her opportunity, and then coming as King of the North against England as King of the South, “with chariots and with horsemen, and with many ships,” the CHARIOTS being the chariots of the ARTILLERY. Then shall the 11th of Daniel be fulfilled; and then shall the long-expected war between France and England begin. The Kings of the North and of the South will be brought upon the scene in full array, and the King of the North will carry all before him until his time has come; “for he shall enter into the countries and shall overflow and pass over.” And into WHAT countries he shall enter, who dares to tell? Are they only the countries of the East, or do they include our own Western isles? A most serious question, when we reflect on the smallness of our army, the ill-construction of our navy, and the disaffection that prevails both in Ireland and in England. The time may be distant, and all these conjectures may be wrong; but the whole state of the world favours our interpretation.

Torquay, March 1st, 1867 (written in February).—PRICE 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

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ALL ON TRIAL.

So many subjects present themselves to our notice, and such great events seem to be at hand, that it is impossible to treat of each at full length, and we will therefore make this number, and possibly the next, a miscellaneous article, like others in former years.

1. In this year, 1867, the whole of Christendom and of Mahometanism appear to be on their trial. The year 1867 may almost be styled "THE YEAR OF JUDGEMENT." All the civilized world is in that state which is called "unstable equilibrium." Men have now for 1800 years cast off the government of God; for 1800 years has the Great King been fairly offered to the world as its last, best, and infallible monarch. The atonement having been made on Calvary—once for all—nothing then remained but the setting up the kingdom. The "enmity being slain," nothing remained but a proclamation of eternal amnesty. The rebels were reprieved, the KING was pacified; what then remained but the renewal of the oath of loyalty, and the establishment upon a new basis of the kingdom of heaven upon the EARTH? A delightful prospect—a plan of immeasurable wisdom—providing an instant remedy for every deficiency of man, and a present help in every time of trouble. Accept the kingdom, and the earth at once recovers all its blessedness, and at once repairs all its ruins! But what was the world's

answer to this divine message? Hatred and contempt, ridicule and loathing! Anything but God—anything but the kingdom of heaven! Having beforehand crucified the King, it proceeded next to murder his ambassadors. It could endure a Tiberius for twenty-two years, and a Nero for thirteen; but the divine King—the Son of God—not for one hour! Then came the just retribution—a thousand years of darkness and agony—the tyranny of Rome—the hideous form and cruelties of Attila—the barbaric hordes—the centuries of massacre and horror—the DARK AGES in which the earth was one vast charnel-house of death and festering carcasses. Then came the incessant war and carnage of the middle ages, in which murder was carried on with regulated steps, by royal edict. Christian kings having first usurped the throne of Christ, led the world to misery and slaughter, as if it had been their direct object to point out the contrast between the usurpers and the rightful King. At last mankind struggled on through the morass of blood, and emerged on the happy shore of parliamentary government.

Now, at last, the world has gained its dearest wish! now it stands secure upon the edge of felicity. Constitutional kings and parliamentary governments are the true MESSIAH,—the heaven-sent rulers of the globe. What need any longer of the kingdom of heaven? Have we not established a better kingdom for ourselves? England began the work with the most zealous APOSTASY. Her false-hearted clergy laughed at the kingdom of God, and pointed to her free constitution as the acmè of perfection. "Let all the world follow our example, and all the world will be at peace." The world obeyed: Parliaments sprang up on every side; and mankind went mad for systems and constitutions. More than ever they abhorred the thought of the kingdom of heaven. Had they not found the remedy? Had they not collected in their parliaments ten thousand physicians? and we all know that the more the physician talks the more the disease will be

abated. Talking they had without end; but they began to perceive that a **PHYSICIAN** without a **MEDICINE** is no physician at all. They had the physicians by thousands, but where was the medicine? Out of human reach, and only to be found "hid with Christ in God." Parliaments have failed as ignominiously as the tyrants of Rome, or the despots of the middle ages. Under the Roman emperors the world at least was at peace for two hundred years. Under the kings of the middle ages the world at least acknowledged and trembled at a God. But under our parliamentary government there is neither peace nor the fear of God. We never dare to count upon peace beyond the year; and in place of the fear of God, we have men of every profession denying the truth of Scripture, jesting with the divinity of Christ, perverting the prophecies, explaining away the miracles, and laughing to scorn all the threatenings of a judgement to come. The world was cruel under Cæsar, turbulent under its mediæval kings, and **SATANIC** under its parliaments. Till now it was content to leave the creation to the Creator; but under its parliaments it has taken all government to itself, and talks and swaggers as if it only acknowledged a God for the express purpose of insulting Him.

And what has been the result of all our parliamentary frenzy? **PARLIAMENTARY** France has become a slavish despotism; Italy is in utter confusion; Greece, bankrupt; Spain, a scene of horrors only equalled by those of its former Inquisition; America in a state of anarchy; Germany mocked with a nominal parliament, and that parliament a tool in the hands of a despotic minister; Denmark dismembered;—not one parliamentary government in the world that has not failed, except in those nooks and corners of the globe such as Sweden or Portugal, to which the tide of public corruption can scarcely find its way—ourselves almost the most corrupted of them all. Our parliamentary elections a scene of bribery and villainy only equalled

by the scenes of ancient Rome; our honour and influence among foreign nations completely gone; England left out of account in all the arrangements of the great powers; submitting to the insults of America with most Christian meekness, and then revenging herself by outrageous violence when she comes in contact with the **WEAK**—with Hindoos, Chinese, or the negroes of Jamaica; yielding to the strong, bold as a lion with the feeble. A true Palmerstonian government. Such has been the result of the world's last and most promising invention. Parliamentary government has ignominiously failed, and the only thriving states in Europe are Russia without any parliament, and Germany not **YET** afflicted with parliamentary disease. Nothing now remains, no resource is left, but to return back to the starting-point of all earthly good and evil: **MAN** directly under the government of **GOD**, as in the garden of Eden; man in direct communication with God, as Adam before he fell. All that is **NOW** evil has sprung from the separation; yet nations are still crying out for "Parliaments" and "Constitutions;" nor will they ever see the folly of their institutions until it is written in letters of fire and blood over all the page of Christendom. Then, at last, they will cast away their parliamentary idols, and will "go into the clefts of the rocks and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth." Then, disgusted for ever with parliamentary absurdities, they will be fully prepared to bear the "yoke" of the Great King: "for his yoke is easy, and his burden is light." **OUR** yokes are set with thorns, and **OUR** burdens too heavy to be borne.

2. **ITALY.** The Italian question is one, at this day, of the deepest importance. Within the limits of the Italian peninsula we have two great prophetic problems to be solved—the Fate of Popery and the Revival of the Roman empire. Are not these two problems about to be solved? Italy is filled with disquiet and confusion.

Nothing has settled down; no one is satisfied. The exchequer is bankrupt; the expenses of the army wasting all the resources of the nation. The Pope and his adherents are waiting for their opportunity, while the revolutionary party is preparing for a deadly attack upon Rome and the Roman Pontiff. The Italian army is kept up on a war establishment, while the Italian fleet is ordered to prepare for the **TURKISH** waters. On this troubled scene appears that bird of ill omen, Giuseppe Garibaldi, the storm-signal of Italian policy! He has come forward from his island to exert his last energies for two formidable purposes,—an attack upon the Church of Rome and an invasion of Turkey. He is stirring up the Italian people with all his untutored eloquence, and all his reckless spirit of adventure. How this will end no one can precisely tell; but one thing is certain,—that the **ITALIAN QUESTION** is so far from being settled, that it has become by far **MORE** dangerous than it has ever been till now. The Roman Question, the Eastern Question, the seizure of the eastern coast of the Adriatic—all these are before the minds of the Italian people: lighted up by the lurid blaze of Garibaldi's influence, and dazzling both the eyes and brain of Italy into madness. What will be the result? Will it not be the downfall of Italian independence, the setting-up of a new **FRANCO-ROMAN EMPIRE**, and the reduction of the Pope to a Franco-Roman satellite? Momentous questions indeed!

Two remarks were hazarded years ago in the "Vials;" namely, that Garibaldi was nothing more than the Emperor's "sporting dog," employed by him either for finding or for running down the game; and that in spite of all the vapouring of our public press, Italy was in reality going on from bad to worse. These two remarks seem now very likely to be realized. Italy is all but in a state of **BANKRUPTCY**; yet, though oppressed by debts, she is obliged to maintain an army out of all proportion to her revenue, even if that

revenue were clear. The Neapolitan towns are in a state of mutiny, and require to be kept down by a military force. The Neapolitan country districts are filled with those banditti, whose atrocities far exceed the romances of Radcliffe, or the paintings of Salvator Rosa. The middle ages, with all their gloom and terror, have revived throughout the fairest provinces of Italy. The western ports of the Adriatic are crowded with Garibaldian "men at arms" and "free lances," who are preparing to embark for the LAST CRUSADE against the enemies of the Cross. Garibaldi has sent forward his son, and has promised to command in person, whenever his presence may be required. The whole movement is exciting and picturesque. It recalls the ages of the Crusades—the ages of chivalry rising from the dead in the centre of modern civilization, gazing around them at the altered scene and the degenerate race, shaking off the dust of the tomb, and buckling on their armour for the LAST CRUSADE—the ninth crusade—the three times thrice repeated; inferior in its numbers to the crusades of old, but far superior in prevision and in preparation. The dullest mind might be agitated by the scene; the coldest heart might be warmed. But, amidst all its excitement, Italy rests its weight upon the quicksands. Italy, in reaching to the eastern shore of the Adriatic, will press down upon its own resources, and fall back in the very effort to advance. Such seems the probable conclusion of those brilliant scenes which are being enacted on the shores of Italy. Success first, and then bankruptcy—more deeply involved than ever. Discontent; military fury; anarchy and exhaustion—a series of rapid convulsions which may leave the Italian peninsula helpless—at the feet of the Alps, and at the feet of the imperial army which occupies the Alpine "slopes." Italy, in yielding up her Alpine frontier to the Emperor Napoleon, has placed herself entirely at his mercy; and we may be certain that if her feet once sink in the morass, no mercy will be shewn. The

progress of Italian affairs is not to improvement or consolidation; but to military exploits first, and to exhaustion in the end.

We said years ago, that Italy would make some desperate effort to gain possession of the eastern coast of the Adriatic. What was said long ago is now being justified; so also as to Garibaldi. He has been recalled from Caprera, that he may lead the way to Greece and Albania. He breaks the ice, and others draw the water; he runs down the game, and others seize upon it. His departure from Caprera, and his unceasing activity, are omens of some approaching adventure of the most brilliant kind; but Garibaldi has another aspect of a darker complexion and more forbidding features. He has come forward as the high priest and champion of ATHEISM! This is a case of such importance, that it demands the most earnest attention. It is one of the most critical circumstances of the age. Garibaldi has always been a free-thinker—a man without even the pretence of true religion; but now he has become the high priest of Atheism. He has published an address extolling VOLTAIRE to the skies—calling him the greatest of men and the best friend of human progress. The “arch-enemy” of Christ is held up by Garibaldi as the redeemer of society! The bitterest enemy of the Saviour is set above the Saviour himself. Garibaldi has thrown off the mask, and has avowed himself the apostle of Atheism. Italy worships him as a deity: he sways the whole Italian heart, from the middle classes down to the Lazzaroni of Naples. Grant him but one more success—let him be the triumphant leader of the Ninth crusade—and the fate of Italy will be sealed. It has already thrown off the Pope; and in its red-hot enthusiasm it is fully prepared to be welded on to the sword of atheism—to give a fine edge of Italian steel to that blunted sword, till it has become a weapon to cut down all religion, both Protestant and Romanist. Such will be the end of Garibaldi's achievements.

The re-appearance of Garibaldi and his avowed ATHEISM are things of the utmost significance at such an hour as this; they cannot be dwelt upon too much. Italy, we were told, was free, and was advancing in a career of unequalled prosperity; it hated the Pope, and it was, therefore, in fact, a thoroughly Protestant country; for, in Ireland, hatred to the Pope was for ages the only trace of Christianity to be found among the Protestants, and constituted the essence of the Protestant religion. Platforms and religious journals exulted in the triumph of the faith! Italy was free, powerful, and at enmity with the Pope! The next grand step will be a declaration of Protestantism, and Italy will be our ally against all future Popes and all future Pretenders; in short, a Millennium of Protestantism was at hand. Alas! how is the scene changed? how has the fine gold become dim? ITALY, bankrupt and filled with confusion, is throwing itself into foreign conquest to get rid of its misery at home, and making an idol of the man who is the avowed patron of ATHEISM. Italy, Garibaldi, and VOLTAIRE, are now united as one man, and the spirit of Atheism has spread like a poisonous exhalation over the Italian mind. No sooner shall the Pope be set aside, than you will see a new and horrible apostasy rising up in the room of Popery, and making the SEVEN HILLS its throne—the apostasy of the Last Days, which every one who understands prophecy has expected to succeed to Romanism; while none but the merest beginners ever imagined that Romanism was the power described in the Book of “Revelation.” We see before us the first infant growth of the true antichristian monster; and we see it in its true prophetic place, in Italy; gathering its strength under Garibaldi as its nursing mother, and preparing to take violent possession of the city of the seven hills. Not one hope is left for the Protestant Society. They will never induce Italy to embrace that bastard religion which is nick-named Protestantism—which poisons the Chinese, butchers the Hindoos,

robs the New Zealanders, and then thanks God that it is not even as "this publican"—the Pope. No! The justice of God will never grant a triumph to unblushing hypocrisy and blood-stained evangelism; but, having used them for a time, will cast them off as worthless and worn out. That day is coming—perhaps almost come. We may be allowed to speak more freely of these things, since in the "Vials," long ago, we pointed out the equivocal character both of Garibaldi and of Italian progress; and each of those anticipations has now been confirmed. Let us fix our eyes upon Italy, and we shall see the apostasy of the last days arising slowly, but surely, at its proper centre,—the City of the Seven Hills, and the Roman capitol. Then Rome and Italy, in their confusion and distress, will fall under the power of some conqueror or usurper, who will make Rome a chief city of his empire, and fulfil the part of Antichrist. Sooner or later we must look for such an event, and perhaps we may witness it almost at once; for the agitation of Italy, and Italian Atheism are increasing with alarming rapidity, and the more rapidly in proportion to the successes of Italy in the East. The foundations of the Last Apostasy are being laid before our eyes, while the public press mistakes them for the foundations of a Protestant cathedral, or of a temple of Liberty. As soon as the Pope shall fall, Man-worship, in its most apostate form, will be set up, not only in his place, but on his throne.

This ITALIAN question involves a great PRINCIPLE. No nation ever can prosper by iniquity. It was fair to dethrone a tyrant like the King of Naples; it was fair to employ Garibaldi in this service—at least, let us suppose that it was fair; but to make war upon the King of Naples, who had never given him the slightest provocation—to make war upon the other Italian princes, and then to take full possession of their territories—was nothing less than piracy and FELONY in King Victor Emmanuel! You may lawfully drive away a robber, but you have no right to take posses-

sion of his house, and to keep it for yourself. Naples belongs to the Neapolitans, but the throne of Naples belonged to the legitimate heir. The King of Italy is, therefore, nothing more than a royal bandit, taking other men's property under the old pretence (so much in fashion with banditti) of taking from the rich in order to give to the poor. For such principles, when carried out, private robbers are sent to the galleys, and for such principles, so carried out, the King of Italy must expect heavy retribution. His kingdom, founded upon injustice and violence, cannot hope to stand. It is beginning, already, to give way. Naples is irreconcilable; Sicily is in a state of misery not to be imagined; Venice has sent forth a "pasquinade," declaring that she was well fed under the Republic—had something to eat under Austria, but is starved under King Victor Emmanuel. These three make up one half of Italy, and all the rest is filled with confusion, and burdened with taxation; while Garibaldi invites the nation to one other war, as iniquitous as the rest, and holds up Voltaire and Atheism as the guiding stars of LIBERATED Italy. Italy having been guilty of manifest piracy, it was natural enough to expect that her next step would be Protestantism. Protestantism and piracy have gone hand-in-hand in all parts of the globe—in Germany and Denmark, in India and China! But the next step of Italy will probably be Atheism, as more honest and direct than the weary round from Protestant profession to Atheistic practice. We prefer the longer road; the Italians the shorter one. The end of both will be the same—the new religion of the Dragon and the Antichrist.

The state of Italy may nearly concern ourselves—much more nearly than we imagine. We gave the right hand of fellowship to the Italians in all their most iniquitous schemes, and we did this in the most discreditable manner. If Italy was in the right, as we said, we should have given her military aid, as France did; if she was in the wrong, we should have left her

to herself. But we encouraged her in words, while as for material aid, she might have been destroyed twice over without receiving it from us. We patted her on the shoulders, while France was clothing her in armour of proof, and putting a sword into her hand. For this miserable help, for this patting on the back, we have extolled OURSELVES to the skies! We shall have her empty words, and France will have her active services. Garibaldi is sent out as the Emperor's unconscious agent to prepare Turkey for dismemberment AFTER the Great Exhibition. Italy begins the chase, and France comes in at the death, and takes the lion's share of the prey. Italy is the Emperor's advanced guard and pioneer, and dare not be anything else; for the French are on the Alps! Turkey breaking up, we must inevitably take Egypt; Egypt will ultimately be the ground of quarrel between England and France; and then Italy will appear once more upon the scene. She will claim Malta as an Italian island (which it is), and Garibaldi or his son will be sent to vindicate the claim. We shall be involved with France about Egypt and the Canal, and in the midst of our distress we shall find Italy, with tears of gratitude, demanding the surrender of Malta. "You gave up Naples and Tuscany; you encouraged us to rob others of their property; and surely you cannot complain if others rob YOU. Malta is as much Italian as Sicily, and as you encouraged us to take Sicily, you are bound to surrender Malta." "My dear friends," we shall reply, "you quite mistake the case; Sicily belonged to a Popish prince, and you know it is lawful to rob PAPISTS. We ourselves have been robbing the Irish Papists for ages, and preaching the Gospel all the time. But WE are Protestants, and it is a heinous offence to rob a Protestant. We can shew you the chapter and verse." "Oh! never mind the chapter and verse," Italy will reply; "but give us Malta, and practice for once what you are so fond of preaching." At war with France, distracted by the Fenians, and, no doubt,

threatened by Russia and by America, we can no longer afford to look with contempt even upon an Italian threat, and we shall receive in Malta a just retribution. We encouraged Italy to rob; and she will take her final lesson upon ourselves. We told her she might rob the King of Naples of Sicily, and she will carry out the lesson by robbing us of Malta. Such will be the issue of our selfishness and want of principle. Sitting at home to make money, and atoning for our indolence by patting robbery upon the back.

3. The approaching CRISIS. Almost every one will admit that some great crisis is approaching. It bids fair to be a crisis which will try the foundations, first, of all institutions, and, finally, of all RELIGIONS. A test is about to be applied which none but the firmest will endure. The subject is so great, that it would better deserve a chapter to itself. Turkey is the first criminal brought to trial before the world, and may we not say before heaven? The foundations of Mahometanism appear about to be shaken in this present year. Will they stand the test? Italy is on her trial too, though the preliminaries are not so far advanced. We boasted that WE had set her free, modestly overlooking the French campaign in Lombardy, and the sacrifice of many thousand French lives, while we sat over the fire, counting up our money. In gratitude, Italy should become Protestant, and join us against the world; but in stronger gratitude—the gratitude of self-interest—she will join France against us; and, disgusted by the selfishness of Protestantism and the errors of Romanism, she will become simply atheistic. Her trial begins when once she has begun her crusade against the Turks. The madness of ambition will be followed by the madness of rebellion against God. SPAIN is also rapidly drawing near to the point of her trial. A revolution in Spain, and one particularly ferocious, is expected almost at once. Spain will unite with Portugal, and the King of Portugal is son-in-law of the

King of Italy. Spain, Italy, and France, will then be in alliance, and GIBRALTAR will be demanded as well as Malta. This will be a further advance in the tumult of the age—another wave of the revolutionary tide. That Spain is on her trial no one can doubt; and that the Bourbon government will be overthrown seems certain (and almost instantaneously); and then Spain enters in as a member of the grand CATHOLIC-INFIDEL league—France, Spain, Austria, Hungary, and Italy, if not even the southern states of Germany.

AUSTRIA, too, is on HER trial. She is drawing closer and closer to France. The "Vials" said this *last* year, and the public press is saying it *this* year. She is determined, if possible, to be avenged to the uttermost on Prussia. She is carrying on her preparations for war with unrelaxing energy, and has just this moment taken a step of the utmost importance. Austria has made up all her differences with HUNGARY; and she has so thoroughly gratified the Hungarian people that they have come forward, unasked, to place their army at her disposal. A braver nation than the Hungarians never existed. Of powerful frame and dauntless courage, they constitute a nation of soldiers; men fit to be depended on in every case of danger or desperation. This whole military people is now devoted to the service of Austria—against all comers—but assuredly against Prussia. AUSTRIA is doing well her part in the preparation of the great crisis, and the grand Catholic league. Out of the crisis we may expect her to come as the ally and vassal of France; and hereafter, one of the ten kingdoms of the beast. But what a league will that be, when all Catholic Europe shall be united as one man, and under one man, against the powers of Protestantism and the North. PRUSSIA will then be put on HER trial, and so will Germany; and we may soon witness a conflict between Popery and Protestantism—between North and South, which will have no parallel except in the wars of the Titans, or the battle of the rebel angels.

Prussia and Germany will indeed be on their trial, and mankind will look on in breathless suspense, ready to bend the knee and to worship the conqueror—whoever he may be.

The conqueror of the crisis. Ah! the conqueror of the crisis—who is he? The Napoleonic dynasty is, above all things, on ITS trial. Is it to stand or fall—to triumph as Charlemagne himself, or to sink into the laggard sleep of the Carolingian kings? Some great Napoleonic crisis is at hand. Things can no longer remain as they were. France has been humbled and baffled, both in Mexico and on the Rhine. Mexico can be borne, since it is far too remote to be defended; and had it been as near as Algeria, the United States would not have dared to say a word. But the Rhine question and the power of Prussia are vital subjects. They strike cold to the heart of every Frenchman. Every man in France is anxious for a war with Prussia—even THIERS, the enemy of Napoleon, cries out for an encrease of the French army, because he knows that a Prussian war is unavoidable. In a word, France is bent upon a German war, as a point essential to its own existence; and can we doubt that the Emperor is equally bent upon such a war, as essential to the Napoleonic NAME—as the act which is to fix or to unfix his dynasty? This question is the most important of the age, unless we except the fall of Turkey. The fall of Turkey is more directly a PROPHEPIC event; but a war on the Rhine would, in itself, be far more perilous to Europe. For this great and paramount conflict, every preparation is being made with feverish impetuosity. We see the grand era opening in the distance. We see, afar off, its million warriors moving to the field. We see the dark columns of its infantry, and hear the tramp of its cavalry. We see every arsenal of France and of central Europe alive, night and day, with all the toil and fervour of innumerable workmen; each man dreading lest his own country should be hindmost in

preparation, and fixing his eye upon the progress of the antagonist. Above all, we see the whole of France suddenly roused up from its lethargy of peace, and as mad for war as in the flaming summer of the first revolution. We see the fate of the Napoleonic race depending on one stroke. Strike home, and the dynasty is fixed; strike feebly, and it is lost! No war has ever yet approached in interest that war which seems impending on the Rhine. It is not an ordinary war, but a DUEL of EMPIRES. The antagonists are not men, but empires; and the issue is not the death of a man, but the death of a nation and a dynasty. Such a duel has never been fought before, when we consider the deliberate steps of the preparation, and the obstinate valour of the combatants. The Persians were so enervated that they were conquered before they had fought. Rome and Carthage contended for a great prize, but they contended on a puny scale—a few thousands on each side. France with Austria and Hungary—perhaps Italy and Spain; Prussia with Germany—perhaps Russia; each with one fixed indivisible object, like some golden crown of victory—the empire of half Europe, or of all. A million of men under arms on either side, and all of them valiant warriors. This will be a DUEL without a parallel. Will it ever be fought? None can positively say; but all can see that it is the most probable of events; and it is an event which, united with the fall of Turkey, would open the way for the fulfilment of immense prophecies. Should Napoleon gain the day, the prophetic cry will resound from all the globe, “Who is like unto NAPOLEON—who is able to make war with him?” And that will be the WAR-CRY of the BEAST. (Rev. xiii.)

Such a cry will certainly be raised if Napoleon should strike down Prussia. And it has often occurred to us that the new French rifles have been so cleverly contrived, that they will far excel the famous Prussian needle-guns. Last year the needle-gun of Prussia was

exhibited in Paris under some such title as this: "The Champion of Europe." And so it really was; for all Europe together could not have ventured to stand against it. Now suppose that the FRENCH rifle should excel the Prussian one, and should put down its supremacy for ever; what will be the immediate result! All Europe will exclaim, "Who is able to fight with Napoleon?" This will be the first thought in every mind, and the first word upon all lips; for he will then be the "Conqueror of the Conqueror!" and who can dream of conquering him? So that the prophetic cry of the 13th chapter of Revelation—the WAR-CRY of the Eighth Head—will be the natural and spontaneous exclamation of every man in Europe, and prophecy will be fulfilled to the letter by millions who never even read the Book of Revelation, or who have read only to despise it. "Who is able to make war with HIM?"

Lastly. Let us fix our eyes upon the gradual development of the GREAT CRISIS of the age. In one form or another some great crisis must be approaching. But what shall WE ourselves be doing in the midst of these commotions? Wasting our time in empty talking about Reform; reforming our Parliament when that Parliament has become thoroughly worn out, and has lost all the fame and influence which it once possessed throughout the world. Our little army half absorbed in guarding Ireland from the FENIANS, and our failing wisdom exhausted upon the child's-play of Reform, we shall at last be roused from our lethargy by a voice from the East, and all the life that we still retain will be lavished upon the sands of Egypt.

Torquay, April 1st, 1867 (written in March).—PRICE, 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

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THE THREE ARROWS.

WE have long ago ventured to remark that those books of Scripture which appear at first sight to be the simplest are, in reality, the most complex and profound. It is the fashion of the day to make an idol of St. Paul. His writings are looked upon as the deepest and most spiritual parts of Holy Writ. He is everything with the "Evangelical world," and all the preaching of a certain class of ministers is founded solely on his works. His Epistles almost supersede the remainder of the Bible; or, at the least, they are regarded as far superior to all other books of Scripture in spiritual development. There can hardly be a greater mistake than this—a most unfortunate mistake, which cramps the mind, narrows the field of view, and shuts out from sight some of the noblest images of that divine kingdom which it is the object of Scripture to reflect. A thousand stars are reflected from that placid lake, but one Constellation occupies the eye, to the neglect of others still more bright.

The truth is, that St. Paul's writings are almost the **LEAST PROFOUND** in Scripture, instead of being the most profound. They are occupied with the first elements of Truth, and scarcely ever advance further than the threshold. The subjects are of the highest importance to beginners; they are the subjects which require to be studied the earliest; but it is greatly to

be regretted that they should occupy our attention to the neglect of others more lofty and profound, though at the same time more remote. St. Paul is the most logical and intellectual of the Scripture writers. He has more genius and power of mind, but not more inspiration. The deepest books of Scripture are the Song of Solomon, and "Esther;" yet one of them—the book of Esther—is looked upon as precisely the simplest and the easiest of all, and is considered as just the fittest thing to amuse a CHILD. This child's book, however, contains the highest doctrine of all Revelation—the Marriage of Christ and the Church—brought out in its full extent, though in an Old Testament book, while it is only faintly hinted at in the New Testament writings of St. Paul.

These remarks are intended to lead on to a question with which they have a closer connexion,—the TRUE SECRET meaning of another part of Scripture, which at first sight appears even simpler than the Book of Esther itself. Yet, like that book, it may be found, if rightly considered, to contain some hidden truth which has not hitherto been suspected. May the Spirit of Truth guide our enquiries, not for the sake of novelty, but for the sake of edification.

The 20th chapter of the First Book of Samuel may be safely ranked with those parts of Scripture which seem intended for the understanding of children. It is simplicity itself, and seems to contain nothing which requires a moment's special consideration. It is read slightly and carelessly, as only a part of a narrative, answering the purpose of a link to connect the other parts together. But it is the very simplicity of the passage which constitutes its difficulty! In an ordinary book no difficulty would exist: we should only say that the writer was trying to fill up a blank space, or to amuse his readers with a very simple story. With the Word of God this explanation, of course, fails. We know that in that Word there is nothing superfluous or irrelevant—nothing to fill up a blank, or merely to

amuse the fancy. Everything has a special meaning, and often what appears the most common-place proves to be the most uncommon. What, then, is the true secret meaning of the chapter before us,—1 Sam. xx.?

DAVID having been obliged to fly from Naioth in Ramah, came and presented himself before JONATHAN, at Gibeah. Gibeah was the favourite residence of Saul, and it was there that he held his court. It was, in fact, the capital city of Israel under the reign of Saul. Saul was the King after the heart of man who reigned first over Israel, before the reign of David, the King after the heart of God. Gibeah was the royal city under the apostate king, while Jerusalem, the city of the True King, was still in the possession of the heathen. But it must also be remembered that Jerusalem had been for a time in the possession of Israel, after which time it appears to have been recaptured by the Canaanites. (Judges i. 7, &c.) David, the king anointed with the oil of perpetual royalty, was a fugitive; while Saul, whose kingdom was measured by his own life, was reigning with irresistible power. This position of affairs may well represent to us the future times of the Last Apostasy—the capital of the Antichristian empire—another Gibeah, far away from the Holy City, in the tribe and country of the Antichristian King himself, as Gibeah, Saul's capital, was in Benjamin, Saul's tribe. Meantime, Jerusalem, the capital of the Son of David, will remain still in the possession of the Gentiles, until the times of the Gentiles shall be fulfilled. An enemy of God and of the Son of David reigning in the antitypical Gibeah, while the Son of David, the Anointed King, will be denounced and disclaimed; and the saints, who are his representatives upon earth, will be persecuted and put to flight. So far the opening of the 20th chapter of 1 Samuel corresponds to the future state of things at one period of the Antichristian reign. Now let us observe what took place at the period described in the 20th chapter.

David, as we have said, came as a fugitive to Gibeah, and presented himself before Jonathan. Jonathan, the Son of the apostate king, was yet the warmest friend of David, and so perfectly disinterested, that he supported the cause of David in direct opposition to his own succession, and to the existence of his father's dynasty. Jonathan and David enter into an agreement that Jonathan should endeavour to sound his father's inclinations in reference to David, and should at once communicate the result of the investigation to David himself. In order to do this with the greater safety, it was also agreed that the information should be conveyed to David, not by word of mouth, but by a signal previously arranged between them. Jonathan was to go out into the field, and was to shoot three arrows, as if for practice or amusement. He was to be accompanied by a page, and if he should call out to the page, "The arrows are on this side of thee," David was to come forward from his concealment without any further apprehensions; but if Jonathan should call out to his page, "Behold, the arrows are beyond thee," David was to fly for his life, being assured, in that case, that "the Lord had sent him away." The object of this complicated arrangement was, as we may suppose, that Jonathan might be enabled, without positive untruth, to tell his father that he had NOT SPOKEN a word to David as to flying or not flying; as to entering Gibeah boldly, or withdrawing from it altogether. He was to warn David by signals, so that he might say that he had given no warning; that is to say, no warning by word of mouth. We can discover no other reason for this roundabout proceeding.

But here two difficulties meet us. After all these arrangements had been made and acted upon, and after Jonathan had taken the trouble of shooting his arrows, the subterfuge came to nothing: for when Jonathan had shot his last arrow, and had sent away his page, behold, David comes forth out of his hiding-place, and rushes into Jonathan's arms. They then continue face

to face with each other for a while, and at length Jonathan, in actual words, and not by arrowy signals, tells David to "go in peace," or, in fact, to escape for his life. But what was the use of the Three Arrows, since they did not, after all, supersede the interview between Jonathan and David? nor did they prevent Jonathan from warning David by word of mouth. They seem to have been shot in vain, and to have caused an useless waste of trouble. Besides this, why should the affair of the "Three Arrows" be recorded in Holy Writ? It appears to have been an idle ceremony, and even had it been otherwise, what need was there of mentioning it? Could not the ceremony of the "Three Arrows" have been entirely left out by the inspired writer? since we find that the actual warning was given to David, after all, by word of mouth in verse 42, without any reference to the "Arrows," and without any visible result having been produced by them. David, it is true, arose out of his place when he heard Jonathan give the well-remembered signal, "Behold, the arrow is beyond thee;" but one might suppose that if Jonathan had gone out alone into the field, and made a signal of any other kind, it would have answered the purpose still better; for the presence of the page at the outset was by no means favourable to secresy. David and Jonathan seem both to be in a state of trepidation: forgetting their original design, and giving way at last to the natural impulse of their hearts. No more arrows, no more silent signals: they rushed to meet each other, and threw caution to the winds. Words are the best interpreters of feelings, and words they would have.

Yet we may ask, why is all this recorded at such length; why so much said of the shooting of the arrows, while a thousand great events of the reign of Saul are passed over with neglect. In a common history we should say, "This is superfluous; the historian is trifling, or forgets himself;" and so we should explain away the difficulty; but in Scripture

there is neither superfluity, nor trifling, nor forgetfulness. HOMER sometimes sleeps, but Inspiration never. We have often thought of this chapter, and have even felt that, with all its apparent simplicity, it may be one of the most difficult passages of Holy Writ. As it has never yet, to our knowledge, been explained, it may not be unprofitable to make an effort at explaining it with the help of the Spirit of Truth, who is to guide us into ALL truth.

SAUL is evidently a type of the future Antichrist. His whole life is spent in trying to secure the throne for himself and his dynasty, to the exclusion of DAVID and of all others. David himself is the anointed King after the heart of God, and the acknowledged type of the Son of David, the anointed King who is to reign over the earth. The last great war between Antichrist and the Lord is represented by the hostility of Saul to David and his men. Gibeah of Saul represents the capital city of the future Antichrist; while Jerusalem, in possession of the Jebusites, under the reign of Saul, represents the same Jerusalem trodden down by the Gentiles, under the reign of the Antichrist. Jerusalem was never in the possession of Saul; neither will Jerusalem, hereafter, be in the possession of the Antichrist, but only in league with him. Then we turn to Jonathan—the most unaccountable personage of the great drama. Whom does he represent? He is the son and heir of Saul, and yet the friend of David; he stands as peace maker between the two rival kings; he lives at the court of Saul, yet his heart is with David on the “rocks of the wild goats.” The scene of the noble drama spreads out over the royal city and the haunted wilderness; over the towers of the strongholds and the “rocks of the wild goats;” over Saul and his armed host, and David and his little band of heroes—the bravest warriors whom the earth ever produced. Jonathan—the hero of the passage of Michmash—appears upon the scene in the character of a friend to all; by nature

a friend to one side, and by inclination to the other. Yet his position was equivocal. He was too closely connected with the guilty faction of Saul; and some persons have said that he was punished for this equivocal dealing with the loss of his life. At the same time, we know that he was a sincere friend to David, and we cannot feel a doubt as to his future salvation. JONATHAN, then, represents a body of men in the service of the future Antichrist—men who will be attached to Antichrist by personal feelings, by office, and by interest; yet who will by no means approve of his motives and conduct, and who will, no doubt, be ignorant of his Antichristian character. Very possibly some of them will be members of his family. These will remain at the court of Antichrist, like Obadiah at that of Ahab, or Jonathan at that of Saul; yet, at the same time, they will be the friends of the Son of David. They say to him, as Jonathan said to David, “Thou shalt be King over Israel, and we shall be next unto thee;” and they will make a covenant with him, before the Lord. (1 Sam. xxiii., 17, 18.) Mistaken men! mistaken like Jonathan himself. He never occupied the place NEXT to David in the kingdom. He was not even permitted to live to see David on the throne; nor can those who favour the Son of David, yet take office under Antichrist, hope to be next to the Son of David in HIS kingdom. At the same time, there will be some godly men amongst them—godly in the imperfect manner of Jonathan or Obadiah. The sterling men are like David. They will be driven from the court; while others, like Jonathan, less faithful, will be permitted to remain; and we may even carry the analogy still further, without straining it. David himself would have continued at Saul’s court if he could have done so without the risk of persecution; but Saul’s court was not the fit training-place for the FUTURE KING. In that court he would have acquired those maxims of corrupt government which have pervaded all governments, from the days of Saul unto

this hour. The future King of GOD's people was to be trained in the fresh air of the wilderness, and of the rocks of the wild goats—not in the enervating atmosphere of the royal city. He was therefore obliged to fly, and in his flight he passed through all the hard vicissitudes of life which fit a man for every station and for every emergency; while Jonathan, who was never to wear the crown, lived on amidst random principles—good or evil—according to the expediency of the day. So will the Lord deal hereafter with the subjects of the Antichristian throne. Some who are true believers, but not heirs of the HIGHEST GLORIES, will be permitted to remain undisturbed under the sceptre of Antichrist; not, indeed, approving of his principles, but yet not flying from his presence. These will be like Jonathan. On the other hand, the heirs of the heavenly kingdom cannot be suffered to live in an atmosphere of corruption. Willing or unwilling, they must be driven to the desert. Like David, they may be willing enough to continue as they were; but God has honours in reserve for them which he has not in reserve for ordinary believers. THEY are not only to be IN the kingdom like the rest, but they are to POSSESS the kingdom. All who are IN the kingdom will not be KINGS. Jonathan was only a prince, but David was a King. They will not be allowed to continue undisturbed under the Antichristian reign. Persecution will be sent, in mercy, to drive them far away into the purer air of the appointed wilderness—into the place prepared of God for a thousand two hundred and three-score days. Yet they will not be altogether cut off from the transactions of the world. They will maintain a correspondence with those who remain behind, just as David did with Jonathan; and from them they will receive information as to the designs formed against themselves. They will be warned, as David was, that they may fly further still, and dwell deeper in the wilderness.

The "Three Arrows" may be said to represent the

nature and management of that warning—the warning given to the saints in the time of Antichrist. The “Arrows,” fleet as the wind, represent the rapid intelligence and the winged words sent by the saints at home to the saints abroad. Arrows are “winged,” and so are “words;” and the “Epea pteroenta” are as old as Homer. Those “epea pteroenta”—those winged words—will be sent forth, with the fleetness of an arrow, from place to place—from the city to the wilderness—from saint to saint. Yet all will not be enough. After fulfilling his agreement—after shooting his arrows—Jonathan could not refrain—nor could David either. They both forgot the silent signals, and hastened to see each other’s face, and to hear each other’s voice. Signs were not enough; they must have the realities of friendship; and under the reign of Antichrist the same feeling will prevail. The ELECTRIC TELEGRAPH is a still better antitype to the winged arrows. How often will it be called into use for the purpose of giving a warning to the persecuted saints! The remotest wildernesses of the earth will soon be open to the telegraph; and messages, unheard and invisible, like disembodied spirits, will pass to the extremities of the globe—“escape for thy life, for the Lord hath sent thee away!”

When David had received the last warning, he fled at once to the city of the High Priest. So far he did well. He represents the future saints under the reign of Antichrist, warned by their more courtly friends, and flying for refuge to the remote congregation of true believers. When David fled to the city of the priests, he only changed his place, but he did not change his spirit. He was still under the immediate care of God, and under the shelter of the sanctuary. When he fled further on, to Achish, King of Gath, he changed his spirit as well as his place. He withdrew altogether, both from the Lord and from the high priest; and the result was that he was driven away in dishonour, as a madman, from his ill-selected refuge.

His last retreat was in the WILDERNESS and the cave. So will it be, we may be sure, with many a saint in the reign of Antichrist. First, warned by the arrow-like signals from the centre of government, they will be thrown into utter confusion. In their confusion they will act as David acted—as almost every believer acts: they will OSCILLATE between right and wrong—between the false security of the world, and the true security of heaven, but at last their mind will settle into its accustomed tranquillity. They will renounce all dependance upon human aid, and will fly far off to that place in the “wilderness” prepared of God for a thousand two hundred and threescore days. (Rev. xii.) David and his gallant band in the cave of Adullam exhibit the Church in its future “wilderness,” having given up all confidence in human aid, and having placed itself altogether “under the shadow of the Almighty.” The “wilderness,” no doubt, means those remote parts of the earth which lie beyond the ROMAN EMPIRE of Antichrist; for Antichrist will never be monarch of the whole earth, nor even of one half of it; and David at Adullam is an exact type of the future “Wilderness” period of the Church, as described in the 12th of Revelation.

Our business, however, at present, is not with the Church in the Wilderness, but rather with the Three Arrows of Gibeah. We may be sure that the history of the Three Arrows is not an idle waste of words. It is not intended to fill up a blank in the narrative, nor even to amuse the fancy: although the fields, the arrows, the little page carrying the quiver and the bow, and the two great warriors who were to meet but once more upon the earth, form a scene worthy of the most gifted artist. This princely pastoral was intended as a lesson for ourselves, or at least for those who shall live in the last days of the present dispensation; and those days may have now arrived. The 20th of Samuel has never yet been pressed into the service of the sanctuary. It has continued until now a barren field: it has

borne no fruit; it has taught no lesson. It has been treated as a child's book, or as a superfluous fragment of a long history, but as teaching us no lesson in itself. Yet it is no child's book, and no superfluous fragment. Its TIME has come! It is no longer barren. We may at last begin to turn it to account. We ourselves may be living in the times of the "Three Arrows." It is true that Antichrist has not appeared in his Antichristian character. He cannot assume that character till after the removal of those saints who are to be removed the first. The "Wilderness" follows after the birth of the Man-child; that is to say, after the removal of a certain body of the Church at large. That time may, perhaps, be very distant, but there are many signs which make it probable that it is near. When Jonathan made his agreement with David as to the shooting of the arrows, we may be sure that he did not THEN begin to prepare his bow or his quiver. They were ready made at the time in which he spoke. Had they not been ready at that moment, they would have been too late for his purpose. He spoke of the signal of the "Arrows" because the arrows were at hand. They were not new or strange weapons, but in daily use. He was an experienced archer, for he had been long in training as a warrior; and, like all men, he chose the weapon with which he was familiar as the fittest instrument for his design.

May not all this be pressed into the service of the time in which we live? It is admitted on every side that times of change and confusion are approaching. The prophetic dates appear to be run out. According to the very best chronologers, we are now in almost the last year of the Sixth Millennium, reckoning from the creation of Adam. The Sabbatic Millennium, so long expected by the Jews, and so often spoken of by the early Christians, will soon begin. The state of the world bears witness to the conclusions of chronology; for there has never yet been a time so ominous of evil as the present. The last wave of that

flood of six thousand years, which has filled the world with wreck and misery. The French Revolution of 1789 was child's play compared with the storm which seems about to break forth. That revolution was confined to France alone, and the turmoil that followed was no more than what a single explosion was able to effect, when acting upon the opposing forces of all other nations of the globe. But NOW the explosion threatens to be universal. A tremendous war is impending in western and central Europe. The whole weight of the Roman Catholic powers is about to be hurled upon Protestantism. France, Austria, and Italy, are forming a league against Germany first, and after that, we may be sure, against England. Spain will soon join them, and a conflict will begin, both religious and political, which may be no less than the great Earthquake of the Seventh Vial, "Such as never was since men were upon the earth; so mighty an earthquake, and so great." The Eastern Question is about to be re-opened in all its terrors. Russia, backed by the whole Greek Church, and the whole Slavonic race, is preparing the Last Crusade against the enemies of the Cross. The Mahometan nations are infuriated by the double influence of religious zeal and personal apprehension. A conspiracy has been discovered in Damascus and Constantinople for the massacre of the Christians. Egypt and Syria, the two prophetic scenes of the last vision of Daniel, are both coming forward amidst this vast group of perturbation. India is threatened by Russia, and Russian emissaries have been detected at Lahore. Russia and America have formed a league offensive and defensive, of which this country will assuredly feel the deadly effect. FENIANISM, which we were told by our foolish public press was extinguished eight times, at least, has now assumed its NINTH life, and is more lively than ever! The "Vials" alone have never wavered from the first moment in representing the dangers arising from Fenianism; and you will find that their representations were correct. And, to sum

up all, the POPE is reduced to absolute dependance upon France. Without the countenance of Napoleon he could not exist for a day. It is France alone that keeps Italy in check; and as the Pope knows this too well, he must become from henceforth the tool and vassal of the Third Napoleon. The "Second Beast" of the 13th of Revelation is preparing to act as Arch-Minister of the "First Beast." The Woman and the Beast of Revelation the 17th are brought into immediate connexion. We ourselves, the most BLOOD-GUILTY nation in the world, are wasting our whole energies upon Reform, while our national defences are going to ruin, and while enemies are gathering around us from India to North America—a Circle of Enemies coinciding exactly with the Circle of our Crimes! Wherever our feet have trod they have left a track of blood, and the bloody soil has grown into an enemy.

In the midst of these war-clouds, the people of God may be compared to David at the court of Saul. They are threatened by a Saul, who, if not risen, seems about to rise. The danger seems so near, that common prudence should treat it as if it were actually present. We find by experience that our public press has become the blindest of the blind. One day everything is peace, the next day everything is war. Weakness and uncertainty pervade every article that is written, and the readers and writers grope their way in a perpetual fog of mystification. The leading journal, the "Times," has never yet been able to look forward beyond a day, or to foretell anything until after it had happened. Now turn your eyes to those who have made PROPHECY their study. Faber and Frere foretold the revival of the Napoleonic empire forty years before it revived. Even the "Vials," in an humbler sphere, foretold the development of the present Emperor's character at a time when all the public press was sneering at him as a fool. You see that when great events are near, you can place no confidence in your public press. Its object is to please the public

mind, and to make money, not to tell the truth, even for the benefit of man, much less for the glory of God. Degraded by mercenary feelings beyond all hope of recovery, the public press has become as false a confidant as the Oracle of Delphi. Whatever it says is either ambiguous or false. Faber, Frere, and even the "Vials," have been right an hundred times against all the opinions of the English public press. If you trust that press any longer, your ruin is inevitable! It will flatter and deceive you as long as you will pay for flattery and deception. Greater things are at hand than all our boasted victories. WATERLOO is great because it happened to be the closing battle of an exhausted war. It dropped by accident into the niche of IMMORTALITY. But when the grand DUEL OF EMPIRES has begun, where will it end? France and Prussia first, and then,—France and England. Napoleon the Third has sworn to avenge Napoleon the First, and well has he kept his word! Russia and Austria first; Prussia next; and then England the last and the most sternly.

After the Rhine, will come England's turn; Gibraltar will be reclaimed for Spain, and Egypt will be demanded for France. The next convulsion of the Napoleonic fit will make the wars of the First Napoleon appear like a skirmish previous to a general action. Napoleon the First led on the skirmishers; Napoleon the Third is moving forward the main column of attack. That mighty column is calling in its outposts, and closing up its files. It has not yet begun its actual advance, but its leader knows his time, and whether he live or die, he will make sure that the column shall be put in motion,—the COLUMN of DEADLY REVENGE.

Now let us suppose that the events which must transpire are the events foretold by Prophecy. Suppose that the Book of Revelation is about to be fulfilled, and the First Seal about to be opened, what, above all things, do we require? Next to

divine grace, we require an honest, independent public journal; one which will love the truth, abhor flattery, and despise filthy lucre; which will be so modest as to be satisfied with the "unsearchable riches of Christ." This journal is to take a deliberate survey of the events of the day, and to compare them carefully with Prophecy. It is then to point out the connexion which it may find between the event and the prophecy, and to follow, step by step, the march of Antichrist from the beginning to the end of his career. To fix its eye upon his movements; to decipher his false oracles; to penetrate his designs; and to write out his enigmas in terms that may be read. To unveil the impenetrable countenance, and to throw Scripture light on the "darkest sentences." In a word, we require a journal which will bring Prophecy and the light of Scripture face to face with the dread events and the formidable men of the Last Times, and raise an honest cry of warning and alarm. Such a journal seems to be necessary NOW, for we have not one journal left on which an idiot would depend. But whether near or distant, the time will inevitably come when SUCH a JOURNAL shall be established, and stand boldly forward, single-handed, against all the enemies of the Lord and all the friends of Antichrist.

Jonathan's Three Arrows represent the silent words of WRITTEN communication, and hereafter of TELEGRAPHIC despatch. JONATHAN is a type of those men of God who shall live in too close a connexion with Antichrist and his followers, and who, for their subserviency, may perhaps be excluded from the higher honours of the Millennial Reign. DAVID is a type of the more faithful men, the Elect of the Elect, who will be still upon earth even in the days of Antichrist, but whom God, in his providence, will drive out altogether from Antichristian contamination, and will compel to take refuge in the wilderness. (Rev. xii.) For these, and indeed for all men, some means of WARNING must be provided, as swift, yet at the same time as silent, as

the flight of an arrow. It would therefore be well to provide such means of communication now, and at once; for we know not what a day may bring forth. A tremendous cloud hangs over all Protestantism, and especially over the Protestants of England; and all the vain boastings of our unfaithful press; all our fancied security; all our selfish separation from the turmoil of Europe, will not prevent it from breaking into a storm.

THE SECOND ADVENT.—A number of Christian Friends, desirous of establishing a Second Advent Newspaper, in defence and vindication of that doctrine, so long maligned by the press, would be glad to meet with several Gentlemen of Capital to unite with others for the Establishment of a Newspaper devoted to that Doctrine. Principals only treated with. Communications for the present to be addressed to G. J. STEVENSON, Publisher, 54, Paternoster Row.

Torquay, May 1st, 1867 (written in April).—PRICE 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

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THE RESULTS OF THE INCARNATION.

IN the cold, narrow, and selfish EVANGELISM of the day, two things only are thought deserving of being noticed,—the bare SALVATION of Man, and the ATONEMENT made by the Son of God when he took upon himself the form and nature of man. If we are just saved, like brands taken out of the fire, we are told that we ought to be quite satisfied, and not presume to go any further; and if we accept the Incarnation of the Son of God as a necessary prelude to our salvation, we think that we believe enough and know enough, and that to attempt to look any further is curiosity and presumption. Everything that reaches beyond the mere redemption of the soul is considered to be superfluous. No wonder that the Church has sunk so deeply into the world, since its spiritual guides have reduced it to a lifeless skeleton, and left nothing solid but the present world.

But is this the mind of God? Most certainly not. In common life he has poured out the treasures of his Omnipotence with unceasing profusion. In everything necessary for bodily support, in everything necessary for the decoration of the earth, in all MATERIAL things, there is infinite variety, tenfold more than mere animal existence would require. The remotest wilderness is ornamented with profusion. In the works of Creation there is nothing meagre or penurious.

There is magnificent economy, but nothing niggardly. Can we, then, suppose that in the things of ETERNITY the mind of God is less liberal than in the things of time? Such infinite richness and profusion in nature, and yet such meagreness and poverty in the world of grace? The poverty and meagreness are our own. We are satisfied if we think that we are saved; and then, with an easy conscience, we lock up our salvation in a casket, and turn to the world and its perishable concerns. We are like the Eastern monarchs, who, being masters of some spacious kingdom, confine themselves to the recesses of their palace. If God has given us a kingdom, that kingdom is surely worthy of the most profound study, and of the most accurate and far-extended survey.

The INCARNATION of the Son of God is the source from which flow all the streams and fountains of the eternal kingdom. The richness, the variety, the beauty of the Celestial Land, spring into existence from the Body of Christ. Even the very Kingdom itself is the development of this Incarnation. Take away the Incarnation, and you have nothing but a world of clouds, at once dreary, impenetrable, and unsolid. Add the Incarnation, and the world at once brightens up with morning light, and all its wonders become visible at one glance. He is the Sun of Righteousness not only for bare salvation, but for universal joy.

Our present subject may therefore be, "The Results of the INCARNATION." The effect produced by the Incarnation, not only upon man, but upon ALL NATURE. A wide and magnificent subject, and one which we can never hope to understand, except in part, until we reach Eternity. When the Son of God became a MAN, he, of course, became, for the first time, a member of the Creation. His manhood was a created thing, as his Godhead was uncreated. This fact instantly re-acted upon the whole Creation: God himself had become a Created Being, and a part of his own work! But if God is a part of Creation, then Creation is also

a part of God; and thus all created things sprang up at once into a higher rank, and into a more splendid connexion. The poor, despised, tempest-beaten earth, became, as it were, sister of the Eternal King. It was no longer a heap of dust, but a sacred treasure. It was no longer to be trampled down by evil beasts, and by the powers of darkness, but was to be guarded and watched over, and refined with a sevenfold refinement, until it should at last become the ornament of the universe. The Incarnation drew up some particles of the earth into the body of the Son of God, and those particles sanctified the whole. The blood that flowed from our Lord's wounds upon the cross has ever since continued as a part of the earth's substance, and has thereby connected earth and heaven in a perpetual relationship. The Lord's LIFE-BLOOD is mingled with the Earth; and where his life-blood is, there is he himself. But the Earth is part of the Creation, therefore by the assumption of a human body the Lord made himself a part of the CREATION AT LARGE.

This union between the Creator and the Creation had, like all other things, been planned from eternity in the Divine mind. It was no new or sudden thought—no improvement upon some former plan. All the works of God are great, but amongst them all there is nothing greater than the Incarnation. Look at its vast width and its infinite depth. It is higher than heaven, and deeper than hades. It unites ALL things to God, immediately and personally; it makes ALL things holy; and by uniting them with God it ensures their final and complete restoration—"the Restitution of all things." All created things are by their nature imperfect. They cannot stand upright for ever. Left to themselves, they are like a lofty tree, which stands unmoved for years, but at last yields to time and to the elements. "The heavens are not clean in his sight." He chargeth his angels with "folly." What was to be done? An unchangeable Creator amidst a changeable Creation. Infinite Perfection reigning alone over in-

finite decay. The Spirits of Evil may be contented to dwell like "Legion" in the ruins and the tombs, but the Eternal Spirit can only dwell amidst eternal stability and life. What is the sole remedy for this condition of things? The Deity takes the body and the mind of man—of a created being. In that form he makes an universal atonement, not for man alone, but for all that is CREATED. In the same form he unites himself with his Creation: first reconciling all things to himself, and, having reconciled them, binding them to himself in virtue of his perpetual relationship. This is the only and complete remedy for the essential weakness of Creation. The heavens are no longer unclean, for he has purified them with his own blood. Created things are no longer fleeting or perishable, for they are united to the body of an unchangeable God. It is true that the Creation might have been kept together by a simple act of Divine power; for God can do everything. But Divine JUSTICE could not grant perpetual immunity to anything which was perpetually going wrong. The holiness of God would not have permitted the exercise of power in behalf of a Creation which had found no Atonement. Neither could the reason of things have permitted a constant exercise of sustaining influence in behalf of an order of things not connected by relationship with the influence which sustained it. The Incarnation removed both these difficulties at once, and gave full scope both for the work of Atonement and for the claims of relationship.

These two, united, constitute REDEMPTION. Atonement and Relationship bound together in the person of the Son of God. The Incarnation first pays the whole debt of the universe, and delivers it from wrath, and, next, brings home the universe to the presence of God, and sets it before his face as a friend and a RELATION. Is this globe made of clay? So was once the human body of the Son of God. Is the body of Christ no longer clay, but a refined celestial essence? So will the globe itself be changed from vulgar clay into a

new half-celestial substance: when the lion shall eat straw like the ox, and when dust shall be the serpent's meat; for the earth as it is now could produce no straw that would feed a lion, nor any dust on which a serpent could live. It is in the NEW heaven and the NEW earth that such perfection will be found. REDEMPTION is a word which has been miserably lowered by our cold and narrow-hearted Evangelism. It seems to be confined to the act of saving a few Elect persons, while all others are to be eternally lost; and the globe itself is to be burned up, and never to appear again. "The place thereof shall know it no more!" This, or some-like it, is modern Evangelism—the coldest, most cruel, and most narrow-hearted system that ever was invented by human perverseness! Dishonourable to God, since it makes the work of the devil completely overpower the work of Christ; and cruel to man, since it leaves no kind of hope for anything but the Elect, as they are called—one person out of fifty. A strange work of God, which gives to the Man Christ Jesus only one out of fifty of his fellow men, and which leaves the earth that is mingled with his blood to be trodden down by evil spirits for ages, and then to be cast into the fire! Woe unto us, indeed, if we trust to modern Evangelism! "The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously."

Others who have taken a more enlarged view of the act of Redemption have yet fallen short as to its deep and intense operation. Depth and intensity are the characteristics of Redemption. To suppose that Redemption is nothing more than the salvation of a few elect persons and the burning up of the world with fire unquenchable, is a positive insult to the blood of Christ. It amounts, almost, to trampling it underfoot as an unholy thing, since it clearly gives the victory to the Devil; for it gives him the majority. To think, as others, that Redemption is no more than the "buying back" of the world, even of the whole creation, is a

much wider view—it is, indeed, as WIDE as it can be; but it is neither as DEEP nor as INTENSE as Divine truth requires. Redemption in its effects is to be measured by INCARNATION. It is the Incarnation which gives Redemption its depth and its intensity. Let this measure be applied to our own world alone, without reference to the universe at large. The earth is in itself an heap of clay, coarse and inanimate. Its vegetation is perishable, its inhabitants mortal and corruptible. Its chief inhabitant—man—is worse than mortal; he is condemned to eternal death—death itself without an end; for there can be no life without God, and the enmity of man to God is an incurable disease. Not only man himself, but all his proudest works, are sentenced to death. “The earth and all the works that are therein shall be burned up.” Yet the work and the workman both are grand. Man as he came from the hands of God was a superb animal: he had precisely the Divine bodily form, and many a bright spark of the Divine intellect. We see much of that grandeur of form in the ancient Grecian sculptures, though little or nothing of it in our own degenerate day. Man has no longer the human form “divine.” Ages of sin have shrunk him into deformity. The WORKS of man are in themselves as grand as he was, originally, himself: grand in outward beauty, as we see in the ancient temples or in the modern cathedrals, or great in labour and in science, as in our railroads and our telegraphs. Yet all are to be swept away! The workman and the work; the body and the mind; the globe itself, with all its magnificent treasures; the deep-entrancing thoughts, which rise like an exhalation, and hover about each favourite spot—all must perish, and become as if they had never been. “The place thereof shall know it no more.” A melancholy waste—a loss irreparable to all who have a heart. The FUNERAL of the world is no trivial sight! The shroud that envelopes all that the world has loved will be stained with the tears of ages. The heart must be hard indeed which can think,

unmoved, that all the grandeur, heroism, love, beauty, and genius, of six thousand years, shall be swallowed up by eternal oblivion—that such immensity of life shall only end in DEATH! Our cold-blooded “Religious world” cares nothing for this desolation; it enjoys itself here, and makes sure of enjoying itself hereafter. The unbelieving world becomes hardened into stone by this outrageous doctrine. It rejects the doctrine itself, and along with it it rejects all trust in revelation. So the religious world becomes heartless, and the irreligious world atheistical; both of them widely at variance with the mind of God.

Men have no pity except for themselves; but God has pity for all. “His mercy is over ALL his works”—over ALL his works; and yet we are taught that nearly all are to be utterly destroyed. This would be a strange contradiction, and hard indeed to be explained. But a fuller enquiry will remove the contradiction in the most effectual way, not by explaining, but by denying it. There is, in reality, no utter destruction—there is no dismal blank—no irreparable ruin! The INCARNATION destroys the destroyer, fills up the blank, and repairs the ruin. The blood which sank into the earth on Calvary still lies amidst the dust, invisible to man, but always before the eye of God. With it is written the deed of Universal Restoration; with the same blood that deed is signed. The Sun eclipsed and the Rocks shaken are witnesses to the signature. Believers may neglect it, unbelievers may despise it; but it holds good in the court of Divine equity. It will be produced in that court at the Great Sessions of the Globe.

The INCARNATION, then, is the link which binds earth and heaven together. It calls back all the departed glories of the earth, and renews them again with sevenfold lustre, which is never more to be defaced. The Millennium is the transition period, as Zechariah, the millennial prophet, is the prophet of transition. After the millennial reign is the Judgement of the

"Great White Throne," and then follow the New Heavens and the New Earth." (Rev. xx., xxi.) Nothing can be clearer or more decisive than this arrangement. The present earth, with all its works, is first to be burned up, and then a new earth is to be formed out of the ashes of the old. Then begins the "Restitution of all things!" The works of the present earth are, it is true, to perish. They shall leave no trace behind, because they are saturated with guilt—conceived in sin, and brought forth in iniquity; all of them the work of human pride; but the LORD alone is to be exalted in THAT day. No vestige will be left of human pride. From the Cyclopean walls of Argos, to the vast machinery of the present day—from the works of man wrought out in the depths of antiquity, to the monuments of the present hour—all will disappear! Now, man in his pride vanishes from the scene. His day is done. God comes forward in his true place as the Universal Operator. The world has been turned upside down, and therefore all has been in confusion; but in the New Earth all things will fall into their true place; by virtue of the Incarnation the New Earth becomes united with the Son of God. The Old Earth, stained with his blood, and the particles of dust which formed his MORTAL body, are all in existence still, and will exist for ever, through all the changes of eternity. The New Earth, taken into the hands of the Divine workman, calls back all the departed glories of the Old. The tombs and monuments are gone; they alone will never be restored. But those who slept in the tombs will be alive, and therefore no monuments will be required. A man raised again to life requires no monument. The marks of DEATH which crowd the present earth will alone be wanting in the new one; but the marks of LIFE, in compensation, will be far deeper than before. All the waste and ruin of the old world will be repaired in the new. You think of the millions who lived upon this globe, and then died and disappeared without leaving one trace of their exis-

tence, without a name, and without one act or thought that raised them above the beasts that perish. Yet we firmly believe that every one will live again, and that not ONE will live in vain. "After many days they shall be visited" (Isa. xxiv.), and that visitation will set every man in his true eternal place. Wherever that place may be, it will be lost no more. "After many days they shall be visited," and that visitation shall assign to every man his true and eternal occupation, and that occupation shall never be broken off. The "Restitution of ALL things" would be fatally imperfect if millions of the heathen were to be left out and never to be RESTORED. Their life in this world was a blank, and if it were to be equally a blank hereafter, it is impossible so say what "Restitution" means. Can ALL things be RESTORED, when a thousand million human beings have been lost for ever, and have become as if they had never been? The power of Incarnation falls first upon the noblest of incarnate things, and restores all the human race, from first to last, each to his proper sphere.

But the power of the Incarnation goes deeper still, and spreads over a still wider space. It penetrates all the depths of nature, and spreads over all the ruins of the globe. It broods over all things, with healing in its wings, and fills them with sevenfold life. It first brings down the heavenly city from its airy height, and sets it upon the surface of the new earth (Rev. xxi). By this act it permanently unites heaven and earth into one great empire and one great world. It brings down the holiness, the joy, the glory, the beauty, and the immortalizing light of the heavenly city, and spreads them all widely over the earth. It fills the remotest corners of the globe with celestial air and with celestial brightness. It sows the seeds of PERFECT-ION throughout all nature, and leaves them to grow on from year to year. This contact between heaven and earth draws out the whole vigour of the renewed globe, and exhausts all the resources of fertility. The

same heavenly contact repairs what has been exhausted, and makes fertility perpetual. Then, **ALL NATURE** begins to be renewed. Not man alone, but the beasts of the field, the fowls of the air, the trees, the flowers, and the whole vegetation. They are more than renewed; they become immortal in duration, and perfect after their kind. The Incarnation has made all things the kindred of the Son of God. The particles of dust which formed his original body are the same as entered into theirs. By this community of origin, all nature is drawn up into union with its author; and from his perfection it borrows perfection for itself. "He filleth all in all," says the apostle. He fills them, not by his Deity so much as by his Incarnation. Deity fills all things by power and by main force; but the **INCARNATION** creates a sympathetic union—a family connexion which binds him who is the **FIRST-BORN** of that family to maintain the rights and honours of all his relatives. It makes him jealous of their privileges, and, as it were, proud of their advancement. By the Incarnation, the Son of God becomes the first-born of the infinite family, and feels bound to fight its battles and to assert its honours from the princely dignities of man down to the painted wings of the summer's evening insect.

But this is by no means all. The **INCARNATION** signifies the "assumption of flesh and blood." The flesh and blood of Christ were remotely connected with the dust of the earth; but they are immediately connected with the flesh and blood of **MAN**. Here there is no interval whatever. They are brothers in a real sense; therefore, in virtue of the **INCARNATION**, the flesh and blood of **MAN** are raised up to all the dignity and perfection of which flesh and blood are capable. The blood is purified from its natural coarseness, and flows along the veins, dispensing everywhere the seeds of life, as it has hitherto dispensed so often the seeds of death. The heart—that ever-sleepless muscle, which flutters, and throbs, and faints, and

swells with every variation of the feelings; the nerves—those inscrutable links which bind together body and spirit—that vast machinery of the frame, so complicated that no skill can keep it always right, so fine that a grain of sand can sometimes stop the movement of the wheels; **ALL** these together are drawn up by the Incarnation into direct unity with the body of the Lord—that Divine body which no disease, or time, or violence, can effect. Life and immortality flow down from him to them. Death flies away before the influx of the living stream, and all the seeds of disease and pain are swept away as by a flood. The **MORAL** nature is as much affected as the bodily. Flesh, blood, and the body, are almost identical with morality. Spiritual thoughts are distinct from the body; but moral and bodily conditions are almost the same thing. By virtue of the Incarnation, the human frame acquires the purity and perfection of the divine one. The heart, the blood, the nerves, become renewed and etherealized. With them the **MORALS** instantly sympathize, and the stream of thought becomes pure because the source is purified; and more than half the thoughts of the mind have their source in the body. Thus by the **INCARNATION** all that belongs to man and to the earth is raised to a **HIGHER LIFE**; beautified, purified, refined, immortalized; connected with the Son of God. Because his own body was formed of the same dust as their bodies, it follows that as his body has put on immortality and glory, so must they. The first-born of the family will vindicate the honours of all his race, and will not leave one relative in the dust. And who can describe the beauty that will flow into the human veins, and that will be suffused from them over the features and the form, when once the body of man has been brought into its full connexion with the body of the Lord? Sin has so thoroughly deformed the human frame, that there is scarcely upon earth one man as man should be. “I am as God made me,” is the universal answer when any one is ridiculed

for a bodily defect. A greater untruth was never uttered. Sin disease—luxury and indolence—have so thoroughly infected the world, that there is scarcely one human being who is made as God would have made him. We are made as the sin, the disease, the folly of our ANCESTORS have made us! No one is made as God would have made him. But all this shall pass away, and the follies of man shall no longer interfere with the majestic handiwork of God.

The UNION which flows from the Incarnation takes away the dross and absorbs the poison. It leaves only the original excellence behind. All things that came from God were “very good.” Our vices disturbed the stream and spoiled its waters; union with the river of life will sweep away the mire and leave the original element as it was before.

We are speaking now simply of men and things on the New Earth—not of the glorified Church reigning in the heavens, nor of the millennial reign. By virtue of the same Incarnation, the Church, which is the body, follows, in all its stages, Christ, who is the head. First, it passes, like him, through all the temptations and trials of the world, as it now is. Next it enters with him into the transition state, which we call the millennial reign—a state better than the present, but inferior to that which is to succeed it. Then comes the PERFECT STATE—the New Earth and the New Heavens, in which “all things are made new,” and all imperfection will disappear. Then the glory of the Church and of its head will be complete; spreading out through eternal ages, until the empire shall extend over all the universe. In these gradual operations all nature will be concerned. Now, a scene of death and gloom, with wintry skies and almost lifeless life. Next, in the millennium, nature will improve, because the heavenly city will hang in the air over Jerusalem, and give new light and new warmth to this dreary atmosphere. Next, in the new earth, the heavenly city descends upon the surface of the globe; and by its divine light

—the light of God's countenance—perfectly renews the whole creation. The stages and gradations in our Lord's own career will thus be equally passed through, both by the Church and by the globe. As Redeemer, as the God-man, he suffered, died, and rose again, then was glorified **IN PART**, as he now is, and hereafter will be glorified altogether. So will the Church, and so, even, will the earth itself, and all the course of nature. They suffer now, they die hereafter at the general conflagration, and they will be glorified, each thing after its kind, in the New Earth and the New Heaven. They will have even their **TRANSITION** state in the Millennial Reign. But it is in virtue of the **INCARNATION** that these sublime changes will take place. Remove the Incarnation, and you remove **ALL HOPE**. A gulf as wide as eternity will then separate the Creator from the Creation—as wide as the gulf of Hades, which none could pass. Nature will pursue her course; life will continue; existence will drag on; but Hope will die. Creation will be in ruins, and none to build it up. The hand of God cannot uphold a universe in which even the heavens are not pure in his sight, and even the angels are chargeable with folly. What, then, is to uphold the mighty weight? What is to build up the ruins? **BLOOD**, and nothing but **BLOOD**. Without shedding of blood there is no remission. Life must go for life, and ruin for ruin. Something **DIVINE** must die, that everything not divine may live. And where is blood except in flesh; and what is flesh but the dust of the earth? The Incarnation alone provides the remedy for all, and that remedy is so vast, that it cannot be exhausted even by Salvation or Redemption. It saves all things, yet remains as strong as ever. It restores all things, yet still it is not exhausted. It exults in its power, and goes on from Restoration to **PERFECTION**. It will not stop until it has made all things perfect, from the insect's wing to the immortal soul. It absorbs all nature into itself, and unites common clay with the Divine clay of the Lord's glorified

body. The heart, the blood, the nerves, will be purified by that union, and become as holy as immortal. The fiery essence will be drawn out; the diseased, corroding venom which distilled into Adam's blood from the "Tree of Knowledge," and which has been transmitted by him to all his race. The fruit of the "Tree of Life" will be the antidote to the fruit of the "Tree of Knowledge," and by eating of the one the poison of the other will be done away with. But what is the Tree of Life? It is a real, literal tree, which will grow in the New Earth, bearing literal leaves and fruit, and which, like all other things, will derive its perfection from its union with the incarnate body of Christ. As Creator, he MADE all things; and as incarnate, he renews and PERFECTS all things.

In the 3rd chapter of St. Peter's second epistle there is a passage which seems hitherto not to have been thoroughly understood. It speaks of the earth "standing out of the water and in the water;" and again, of the earth reserved for fire. The more correct translation would be, "consisting of," or "originating from," WATER. The earth as it now is is a WATER-EARTH; the earth as it will be hereafter will be a FIRE-EARTH. One has originated from water, the other will originate from fire; and that fire is now stored up within the recesses of the present globe. The WATER-EARTH (as it now is) has all the insipidity of water and the unproductiveness of cold; the FIRE-EARTH (as it will be) shall have all the intensity of fire and the fertility of heat—the glowing climate—the life-renewing fruits—the dazzling minerals—the full-grown and beautiful animal tribes—which will be the offspring of a fire-created globe, overspread and tempered by the immortalizing light of the heavenly city. The present earth has its watery elements just barely kept in action by the distant sun; the new earth will have its elements of fire too powerful to be borne, but tempered down by the Divine light of the New Heavens and of the Heavenly Jerusalem. It is then, at last,

that the goodness and munificence of God will begin to shew forth all their strength. We may look upon our globe as the place of incessant struggle between Good and Evil. The goodness of God was just ready to break forth and burst into life with one endless tide of fertility and joy. Then comes the cloud of moral evil and shuts out the sun. The goodness of God withdraws into itself, and gloom and desolation overspread the earth. Another effort, and another retreat. The munificence of God checked once more by hatred of moral evil. The Holy Spirit, grieved by ages of restraint, striving, as it were, to shew forth all his splendour, and compelled by sin to deal out his mercies by weight and measure. At length, in the New Earth, that restraint will be removed, and the Spirit of God, unchecked by sin, will pour himself forth in exuberance of bounty. Splendour and profusion will burst upon creation, and every channel of the vast frame will be filled from the same source of life. No longer by weight and measure, but in uncounted richness, the gifts of God will be sent abroad; and we may, speaking as men, describe the Spirit of God as longing for the time when PARSIMONY shall cease, and PROFUSION become the law.

Few people will deny that heaven is better than the earth; yet even those who call themselves "the Elect" seem to care little for heavenly things, and far too much for earthly things. Perhaps it may be of use to reflect that the future heaven is the earth etherealized by its connexion with the Son of God. In heaven we know that we shall see the human shape in its utmost perfection and in a glorified body. In heaven are harps, and songs, and rivers, and trees; but the rivers are the water of life, and the trees are for the healing of the nations. Yes, literal waters and literal fruits. In heaven we have horses and chariots, and robes and marriage feasts, all as literal as if they were on earth. The earthly are only the shadows, but the heavenly are the realities. The waters of heaven are "life;"

the fruits are health; the harps are golden; the songs divine; the bread and wine of heavenly composition; the horses and the chariots are living, glowing, intellectual spirits—for even the wheels themselves have eyes, and ears, and understanding (Ezekiel i.), and where the wheel is a spirit, what must be the chariot and the horse? The robes of heaven are brighter than any earthly manufacture; the gold is purer than the purest metal of the globe; the jewels are as large as a whole earthly kingdom. If we value any perfection on earth, if we value anything for its splendour, we are not wrong in our feelings; for splendour is DIVINE, and poverty is INFAMOUS. But we are dangerously wrong if we SEEK for splendour upon earth, since God has reserved all his gifts and splendours for a new and sinless earth, and has refused and denounced them in this world of iniquity. Let your earthly wishes have their full scope, and you are right; but let them not seek to be realized upon earth, or to be satisfied with what the earth can give. SPIRITUALITY is not what the “Evangelicals” represent it, —an empty fog. It is a real, solid thing: as real as the earth, and far more solid. And what is SPIRITUALITY?

SPIRITUALITY is the INCARNATION of the Son of God, drawing up in due time all material things into union with the Godhead, and so making all things holy and immortal: uniting earth to heaven as the outlying province of one Divine kingdom, and producing a “community” of property and a community of interests between them both, so that earthly passions may float away from the sin-polluted globe, and find the very objects they desire in the New Earth and the New Heavens. This is SPIRITUALITY.

P.S.—The celebrated Engineer, CARNOT, and others, have decided that Luxemburg is the most important of all the Prussian fortresses in the case of war with FRANCE, but with France only; The Conference has compelled Prussia to evacuate Luxemburg at once; and has ordered the fortress to be DISMANTLED. This is one of the cleverest strokes of policy which we have heard of for a long time; and the strangest thing is, that the public press is exulting in the success of the Conference, though that success is nothing else but the weakening of Prussia, and the (proportionate) strengthening of France in the case of any future war—and very likely an immediate one! A most masterly Napoleonic stratagem! Equal to the “Coup d’etat”! But unfortunate for US.

N.B.—A DOUBLE NUMBER of the “VIALS” will be published July 1st.

The Correspondent from East Barnet, forgot to give his NAME.

Torquay, June 1st, 1867 (written in May).—PRICE 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 51, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

DOUBLE NUMBER.—PART I.

THE LAST VIALS.

. REGISTERED FOR TRANSMISSION ABROAD.

GATHERING TO THE CENTRE.

At the present moment we require to proceed with more than usual caution in estimating the true value and importance of each passing event. Everything appears to be leading on to an almost immediate end—crisis—catastrophe—call it what you will; yet all may be no more than a morning vapour, taking portentous shapes, and then suddenly dispersed for ever.

It is one of the attributes of the Personal Antichrist that all shall admire or wonder at him. It is another that all shall say, "Who is able to fight with the Beast?" (Rev. xiii.) It is also one of the marks of the Last Times that the kings of the earth and of the whole world shall be gathered to the "battle of that great day of God Almighty." Another mark of the Last Times is the drying up of the Euphrates—the mystical Euphrates first, and then the literal one—and the preparing of a way for the return of the kings of the East—the Ten Tribes of Israel. All these events must happen, or these marks become visible, before the end of the present age, though probably not before the Removal of the Church. The Removal of the Church will most probably take place before the fulfilment of any prophecy whatsoever. Without dwelling too much upon the significance of passing events, we may be allowed to point out their APPARENT connexion with

the prophecies of the Book of Revelation, and to this task we now proceed.

The extraordinary man who sways the destinies of France has contrived, in spite of momentary failure, to achieve at this day a variety of successes. He failed, indeed, most ignominiously in MEXICO. But why? Because he is, after all, but a fallible mortal; and even if he be destined to become the Antichrist, he is not the Antichrist as yet, and therefore he is as liable to failure as the most ordinary man. He has not yet put on his prophetic character, even supposing he is to be hereafter a prophetic person, and therefore he cannot be expected to be infallible in any sense. The theatre of Antichrist is the Roman empire, or, at most, what is called the Prophetic Earth. Now, America lies outside the Prophetic Earth, and therefore Antichrist has no concern with it. He is never to be Universal Monarch, as some people wildly imagine, but only monarch of the Roman earth. Consequently, when he interfered with Mexico, he was ignominiously driven back, and taught to confine himself to his proper and legitimate sphere. He has, we may suppose, learned a lesson by experience, and will hereafter confine himself to the limits of the ROMAN world, and will abstain from meddling with things that lie beyond his commission. But WITHIN the ROMAN world he is beginning to assert his supremacy with an acuteness and determination which promise great success.

In the first place, let us see what he has effected within the last month. He is now preparing to extend the French frontiers to the Rhine, and to take possession of the Rhine provinces, with or without the consent of Germany. To effect this purpose, it was necessary, in the first place, to weaken Prussia as far as possible BEFORE the war began, supposing war to be inevitable. He has gone to work with the utmost acuteness. It has long been known that LUXEMBURG was the very strongest fortress which was possessed by Prussia, with reference to a conflict with FRANCE. It

lay close to the French frontier, and it is in itself the strongest fortress in Europe. It commands the military road from Prussia proper to France. To go to war with Prussia while she was in occupation of such a fortress would have been a serious undertaking. At the first signal of war, Prussia could have poured a whole army into Luxemburg by railroad from Coblenz, and have anticipated the Emperor by a direct attack from Luxemburg upon the French territory itself. What was to be done? How was this fatal weapon to be taken from Prussia before the war began, and before she could direct it against France? There was the difficulty, and cleverly has he surmounted it! He found in England a government that seems utterly unfitted to manage foreign affairs, and ignorant of the first principles of foreign policy. He has drawn the British Government into the snare, and has led them blindfolded to a CONFERENCE. We all know how that Conference has ended. It has fairly turned the Prussians out of Luxemburg! It has not obtained from the Emperor even the shadow of a guarantee as to abstaining from a war with Prussia. He may begin to-morrow, if he think fit, as far as the Conference is concerned; and whenever he may begin, he will find the Prussians turned out of Luxemburg, and deprived of their very best fortress, even before one blow has been struck, or one shot has been fired! He does not want Luxemburg for HIMSELF—it is *too far* from Prussia to be of much value for FRANCE; but he wants the Prussians to be removed from Luxemburg, because it is *so near* to France as to be dangerous to HER. And he has now completely succeeded in his design. Thanks to our blinded Government, he has driven Prussia from her best fortress without a blow, and he may now leisurely pursue his course in preparing for the future war. We have done nothing by the Conference but weaken Prussia. We have inflicted a deadly injury upon our ancient ally of Ligny and Waterloo, and have left the French monarch to rejoice in his success, and to laugh

at our simplicity. Such has been the result of this foolish Conference. And it is well if it have been only foolish. It has all the appearance of deliberate treachery. Our statesmen surely must have known that France was (and is) preparing for a tremendous attack upon Prussia. Why, then, take any part in a Conference the only object of which was to rob Prussia of her very best stronghold, and to leave her by many degrees weaker in case of a French war? This must inevitably have been either ignorance or treachery; for it has weakened our friends and strengthened our enemies.

We foolishly believe that France has suddenly become our best friend. We believe that the NAME of NAPOLEON can be written with the name of England upon an everlasting covenant of PEACE! We believe that Waterloo and St. Helena are forgotten. We believe that a Corsican can give up REVENGE. We believe that Protestant Prussia is nothing to Protestant England, and that France, as our ally, is equal to the world! As long as the name of Napoleon is breathed under heaven—as long as St. Helena stands—so long will the Corsican revenge endure. Escape from it we could not, even under a Pitt or a Chatham; but to escape under our existing Ministry is worse than impossible. We see the proof. The whole public press has been crying up Lord Stanley; friends and enemies have united in praising him. The public journals have announced with rapture that England has regained her influence and her *prestige*. The glorification, jubilation, and exultation, have been complete; and what is the result? What is the glory that we have achieved? Why, simply this: That we have cheated Prussia out of her best fortress, and left her fifty degrees weaker than before; while France is preparing half-a-million of men to rush down upon the Prussian Rhine. If ever folly and self-conceit have reached their height in this perishable world, they have reached it now in this insane jubilation about the Conference. And well it

will be for us if it do not appear in the end to have been a deliberate act of treachery to have proposed such a Conference at all.

For no one can any longer doubt that FRANCE and RUSSIA are drawing into one. The warning given in the "Vials" in 1854 is beginning to be made good after thirteen years. Your public press exulted in that war, and boasted of the firm alliance between France and England. The "Vials" warned you from the first that the Crimean War would drive Russia into the arms of France, and eventually hasten on the downfall of Turkey, if not the downfall of Great Britain. This warning slept for thirteen years. It was awakened for a moment in 1859, and then it went to sleep again. A quarrel between France and Russia has been proclaimed a hundred times since 1854, and no doubt actually existed. But all has been made up. The Crimean War, by the nature of things, COMPELLED Russia to unite with France, and by so compelling her it has brought about a state of affairs far worse than was ever witnessed before that war began. France and Russia combined, and Austria a vassal of France, we have no more hope of saving our pious ally, Turkey, than we had of taking Sebastopol without the help of French troops. After all the long agony of the Crimean War, we must now do at last what we ought to have done at first, without the waste and misery of that war. And this retribution we well deserve; for no Christian people should have drawn the sword in defence of Mahometan infidels against any nation, especially a Christian one.

The two Emperors are to meet in Paris on the 1st of June—a day famous in the naval annals of England. That meeting may perhaps give rise to another 1st of June, with a less successful termination. The King of Prussia has been cunningly put back, so as to leave more than three clear days for the two Emperors to negotiate with each other without the interference of Prussia. The Emperors of France and Russia are now

masters of the political universe. Whichever side they both agree to take, that side must prosper. Whatever side they oppose is doomed to eclipse. Each knows his own value, and the value of the other. We may fully believe that they have kept the King of Prussia at a distance for the express purpose of making arrangements about Prussia itself. Prussia has offered her full support to the Russian policy in the East, and so far so well. But Prussia has no fleet, and her army is too remote from Turkey. Therefore, if Russia were to depend upon Prussia alone, France and England would unite and defeat all her projects in the East. On the other hand, should FRANCE join with Russia in the East, Prussia would be an useful auxiliary to both, if necessary, and Austria is too weak and too dependant upon France to dream of uniting with England in a new Crimean war. At the same time, FRANCE is covetous of the Rhine. Now put all this together, and you may arrive at the following conclusion:—Prussia being shut out for three days, in those three days Russia can say to France, "Give me a certain share of Turkey, and I will stand by as a neutral while you make war on Prussia and secure the Rhine frontier. Give me, next, a larger share of Turkey, and you may take your own share of the sick man's dominions—say Palestine, Syria, and the Euphrates; for those three provinces are too remote for RUSSIAN occupation." Then France may reply, "Take what you please within such and such limits, and let me take the Rhine; after that we can come to an agreement as to the further partition of Turkey." As for Constantinople itself, it is too important to be given up by either Emperor to the other, and it can be neutralized by leaving it, along with Roumelia, to the present Sultan, or by giving it to the King of Greece—in fact, by making Constantinople a small, weak, but independent state. Italy will be gained over at once by offering to her the EASTERN coast of the Adriatic, and then France, Russia, and Italy, will be united in a triple

league against Turkey, while Prussia has already given in her adhesion to the Russian policy in the East. Who, then, is left to resist such a combination? Will England, single-handed, attempt the rescue of Turkey? Most certainly not. Nor will Austria, still less. Nothing will remain for us but to seize upon Egypt, in order to secure our own overland route to India, and this, as we have often said, would bring us into the position of Daniel's King of the South, while France, in Syria, would represent the King of the North. (Dan. xi.)

When the two Emperors have met, free from Prussian interference, such arrangements as those above may evidently be agreed upon. Who is there to prevent it? There is no power left that could venture to oppose a combination of France, Russia, and Italy, not to speak of Prussia. Were Russia to depend upon Prussia alone, she would then have both France and England to contend with; and even Austria, having two such allies, would throw her own sword into the scale. Whereas, if Russia can gain over France, with Italy certain to follow, she will have formed a "three-fold cord" not easily to be broken. It will, therefore, be strange indeed, if Russia should hesitate to sacrifice Prussia to France—to allow France to take the Rhine from Prussia, even by main force, on condition that France allows Russia to carry out ONE HALF of her projects in the East—the other half to be agreed upon when France has got the Rhine, and will begin to lay claim to HER OWN proper share of Turkey. All this may be a mistake. Russia may adhere to Prussia, and sacrifice her own interests in her affection for the Rhine; but we must say, that if such should be the case, the Russian bear must have changed his appetites as well as his manners with marvellous rapidity. Neither has Prussia any claim upon him, for she refused her assistance during the Crimean war. In a word, Prussia remained NEUTRAL when Russia was at war with France; and Russia will remain neutral

while France is at war with Prussia. It cannot be denied that such a contingency is most probable.

We may regard it as all but certain that Russia intends, without any further delay, to open the whole Eastern Question. No longer confining herself to the treaty of 1856, she stretches out her ambition to the Turkish empire at large. She has made vast preparations, and has assembled an army close to the frontiers of Turkey. The time is most favourable. France and Prussia are both in sore want of a powerful ally, and both are ready to yield everything to Russia, on condition of receiving her support—the one against the other. During his visit in Paris, the Russian Emperor, we may believe, will engage France to his side by some most liberal offer—either of the Rhine, or of a large share of the Turkish empire—very possibly of BOTH. Prussia will be asked to join the confederacy, and will no doubt be quite ready to join it. It will then rest with France either to insist upon having the Rhine frontier first, BEFORE she opens the Eastern Question, or else to unite peaceably with Prussia for the moment in opening the Eastern Question, and to postpone the question of the Rhine until Turkey has been dismembered. No one can say which of these two measures the French Emperor will adopt, though the *former* is tenfold more probable. But whichever he may adopt, the Eastern Question will be opened, and we shall then learn by experience the uselessness and iniquity of the Crimean war. That war, as the “Vials” have said from the first, will only have had the effect of driving Russia into the arms of France, and of hastening on the downfall of Turkey. We shall at the same time have to regret our treachery or folly as to the Luxemburg Conference. We have deprived our old Protestant ally, Prussia, of her best fortress, in order to gratify France, hoping that France would take our side against Russia on the Eastern Question. But France having made us her instrument for robbing Prussia of Luxemburg, will now join with

Russia on the Eastern Question in defiance of our wishes and of our interests. We shall find that by the Conference we have gained nothing for ourselves, while we have given Prussia, deprived of her best weapon, into the hands of France. In short, the exultation of our public press over the results of the Conference will die away in a groan of desperation, when we find that we have weakened Prussia and strengthened France—without preventing the war, or even gaining over France to our side when the Eastern Question shall be opened. As for the war on the Rhine, the Conference has done nothing but render it more probable than ever, as well as far more dangerous to Prussia—deprived as she will be of her strongest barrier, when she has evacuated Luxemburg.

This gathering of kings and princes in the capital of France, what can it mean, or to what end will it lead? It has a strange PROPHEPIC ASPECT. All the kings of Europe agreed in 1815 that not one of the Napoleonic race should ever be permitted to occupy the throne of France. Cruel, wicked, and perfidious as the allied sovereigns were in dealing with their own subjects, they wisely resolved that no one should be allowed to deal cruelly or wickedly with THEMSELVES. Yet, in spite of spite, Napoleon arose again! First, his BODY returned in all honour and state from the bleak Atlantic rock. Next, his spirit returned in the person of his nephew. Next, the act of vengeance began. RUSSIA was struck down in the Crimea, and Sebastopol was taken by the French, even when the English had been beaten off from the Redan. Next, Austria was reduced to ask for mercy from the nephew of that Napoleon whom she had deserted. Now comes the turn of Prussia, and we cannot so much as imagine that SHE will be permitted to escape. And then, last and worst of all, will come the turn of England. Nothing can shake our conviction that this vengeance has been planned, and that it will all be carried into effect; but all in due time, and nothing out of its

due course. Alas for the Holy Alliance! Alas for Waterloo! Napoleon has risen again, and has run through HALF his vengeance. The better half remains; and kings, and queens, and sultans, and emperors, are crowding to his leveés and sueing for his friendship. God is just, for he knew that those who trampled on Napoleon were as guilty as Napoleon himself, and infinitely more base. The monarchs of half the globe assemble round Napoleon the Third for honour, and they are the direct representatives of those monarchs who assembled round Napoleon the First for scorn and ruin. Austria depends upon him for half her empire. Prussia quails before him, and resigns her strongest fortress at his command. Russia sends her haughty emperor to bid, in person, for the friendship of Napoleon. She sends all her princes to swell the pomp of the once-despised OUTCAST. England sends the heir to her throne to grasp the hand of the proscribed exile, and cheats her Protestant ally, Prussia, at the dictation of her enemy. The man who was never even to dream of ascending the French throne has made that throne the centre of the world's homage and the world's dread. History has never yet recorded a fortune so wonderful. Alexander was born a King, and Cæsar was the Proconsul of an all-powerful republic; but Napoleon the Third was an exile under poverty and proscription; and the sceptre which he wields with such effect was once forbidden to the touch of his finger, much more to the grasp of his hand. Napoleon and St. Helena are avenged one half; woe to the nations for which the other half remains due!

Prussia and England are those nations. The vengeance was for FOUR, and two have paid their debt. AUSTRIA—broken down by Napoleon the Third at Solferino—has been compelled to give way even before despised Italy, and still more before Prussia. RUSSIA, reduced to the brink of ruin at Sebastopol by the same Napoleon, is now but too happy to court his

alliance and his favour. PRUSSIA is the next on the roll of vengeance; her name is inscribed in blood on the Napoleonic tablets.

While we write, the two Emperors are in secret conclave. Their chief ministers are by their side. The most powerful monarchs and the most acute statesmen of the age are met in council over Prussia, and Turkey, and England. They begin by a hearty laugh at the simplicity of the English Government in robbing Prussia of her best fortress, and leaving her naked to a French attack; and at the supreme ignorance of the English press in not in the slightest degree pointing out the blunder which our Government has made! What would wise men do if they had not unwise men to act upon? Yet Russia does not, perhaps, laugh. She regards the Luxemburg fraud as a sad necessity. France must have the Rhine, or else she will not let Russia have one inch of Turkey. France will join England in a second Crimean war unless Russia let Napoleon have the Rhine; therefore Russia reluctantly joins with England in driving Prussia from Luxemburg, in order that Napoleon might the more easily get the Rhine, and that, having secured the Rhine, he might add his forces to those of Russia in the dismemberment of Turkey. "Come," says the Czar, "join with me and with Prussia in the partition of Turkey, and AFTER THAT you shall have the Rhine." Perhaps Napoleon may agree; but it is far more probable that he will strongly dissent. When Russia shall have got what she requires, she may break her engagement and join Prussia against France. It is therefore far more likely that Napoleon will reply, "I must have the Rhine first, before I can unite with you in Turkey. Do you remain neutral while Austria and I attack Prussia, and then I will join you against Turkey; or, to prevent any suspicion, let both begin at the same instant—you with Turkey, and I with Prussia." Such is the CONTRACT that seems most likely to be made; and England, being single-handed,

cannot attempt to interfere, but must be content with taking Egypt as her share of the Turkish carcass. Such, we repeat, will be the final result, and probably an immediate one. The time may be doubtful, but the event itself seems inevitable.

"But you were wrong," some one may say, "as to the war of last year. The Emperor did not exchange Venice for Sardinia, as you expected." Yet, in fact, there was no mistake, but the very reverse. Since the conclusion of the war it has transpired that the exchange of Venice for Sardinia was actually planned, or some other similar exchange. It appears, also, that to bring about this exchange the war of 1866 was encouraged and promoted by the French government, and that nothing but the unlooked-for rapidity of the Prussian needle-guns defeated the Emperor's project. The design hinted at in the "Vials" before the war began, was therefore no fiction of the brain, but a real fact. We believe that, in the same manner, the schemes of the two Emperors, glanced at in the foregoing pages, will be found to be no idle fiction, but a real and momentous fact—a fact of the brain, to be soon developed into a fact of the hand.

"Paris is not TILSIT," is the triumphant outcry of some Parisian journal in pay of the French Emperor. This is excellent! Is it not satire in disguise? It is perfectly true that Paris is not Tilsit. "So much the better," says the journalist. "So much the worse," say we. Tilsit was a failure between the two great Emperors, the First Napoleon and the First Alexander. They met, and they quarrelled, and they parted for ever, all on account of TURKEY. But an Alexander and a Napoleon have met once more, not on the raft of Tilsit, but in the secret chambers of the Tuileries; and under the presiding spirit of the terrible Florentine, the founder of the Tuileries, they have revived the question once discussed at Tilsit. Surely the presiding genius, Catherine de Medici, will not suffer Paris to become a second Tilsit. The Second Alex-

ander and the Third Napoleon will meet, and agree, and draw together for ever, upon the question of the Turkish empire. No! Paris is not Tilsit; but not because Tilsit was political, and Paris is unpolitical, but because Tilsit effected nothing, whereas Paris will effect the redistribution of half the globe. Turkey, Prussia, England, America, and the FENIANS themselves, may date a new era in their destinies from the meeting of Paris. We have heard of the "Meeting of the Waters"—a song of beauty and peace, but we shall hear of the "meeting of the Emperors" in many a song of devastation and of war. In a word, we cannot conceive that the visit of Russia to France can produce any other result than the dismemberment of Turkey; for it seems impossible that Napoleon and Alexander can repeat the follies of their predecessors at Tilsit. PRUSSIA will be sacrificed to Napoleon, that Alexander may carry out his designs against Turkey; and Napoleon will have both the Rhine and his proper share of Turkey, after he has taken the Rhine.

For the last ten years the "Vials" have often pointed out the advance of RUSSIA towards INDIA. In this, as in everything else, our public press revelled in mistakes. Again and again we were told that India was secure—that Russia could never approach our frontier; and even, with still greater effrontery, that the advance of Russia in Central Asia was a blessing and not a calamity; that it would civilize the barbarous tribes, and make them better customers for the benefit of our Indian trade. Again and again the "Vials" repeated the warning, which of course the public press did not vouchsafe so much as to notice; and now that warning has been justified. After ten years of blindness, the public press has recovered its sight, and, with a bewildered glance, it sees the Russian armies "like trees, walking." Its eyesight gradually improves, and it begins to discover that the Russians are not trees but troops, and that they are not only walking, but marching in the direction of Hindostan. Our warn-

ings have been justified, and the public is alarmed—just ten years too late. **RUSSIA** is advancing to **INDIA**, and what is more, **India** is advancing to **Russia**. Our execrable cruelties during the Indian war, our blowing of men to pieces from our guns, our butchery of prisoners in **COLD BLOOD**, have brought upon us the hatred of man, as inevitably they will bring upon us the judgements of God. **India** will be lost, and well have we deserved to lose it. After we have lost it, we shall, with our usual unreadiness, begin to discover that we deserved to have lost it long before; for “he who sheddeth man’s blood, by man shall **HIS** blood be shed.”

Another element in the tempest of the age is the aspiring ambition of the United States. The Protestant world of Prussia and the United States is as deeply saturated with the guilt of blood, as the Greek world of Russia or the Popish world of Italy and France. As for ourselves, we are steeped to the eyes in the blood that we have shed in the East for one hundred and fifty years. Almighty God, in his righteous judgements, has shewn clearly to all creation that in crime, in avarice, and in blood-guiltiness, there is not the shadow of a difference between the Greek, the Roman, and the Protestant churches, except that in the crime of **POISONING** the Protestants of England exceed all other Christian nations put together. Having held up the fearful picture of all-corrupted Christendom before the eyes of the universe—having hung up the white garments of the “saints” reeking with blood—Almighty God is about to vindicate his justice by turning the **HYPOCRITES** loose upon each other: France upon Prussia, America upon England, Russia upon the false Protestants of Hindostan. In this dreadful conflict, since they loved blood, he will give them blood to drink till all shall say, “Righteous art thou, O Lord, because thou hast judged thus: for they are **WORTHY**.” (Rev. xvi.) A storm is rising on the far coasts of the Atlantic, and we know not how soon it may break

forth. Russia and the United States are manifestly in alliance against England, Turkey, and the world. The Americans have purchased Russian America, and Russia has eagerly sold it, each of them with the same object in view. By the purchase of Russian America, British America is completely SHUT IN by the territory of the United States. The acquisition of Russian America has finished the line of circumvallation, and our American possessions are formally surrounded. The next step will be a demand for the surrender of half our territory, or at least for the disposal of it at a price. The Alabama claims have not yet been settled, and it is well worthy of notice that they seem to be kept open on purpose in order to afford a quarrel when the proper moment has come. At the same time, the FENIANS, whom we pretend to despise, are encouraged and fostered by the people of the States with the direct object of turning them to account when the proper moment has arrived for a quarrel with England. On the very frontiers of Canada the FENIANS have collected material of war for an army of 100,000 men, and all their fighting circles are in full operation. We can hardly be blamed for suspecting that these vast preparations have been made with the full concurrence of the "States" Government, and with more than the concurrence of Russia. The Government of the "States," with primæval innocence, has been watching over the Fenians and guarding our Canadian frontier. Alas! we fear that what we said in the "Vials" many months ago will prove to be correct; namely, that the Americans are only keeping the FENIANS in check until they can turn them to account in the invasion of British America. They keep the bold children in order, not from the least regard for our ears, but lest the children *should exhaust their strength* before it was time to turn them loose upon ourselves. For the same reason they have trifled over the Alabama claims, lest that question (like the Fenians) should be exhausted before it could be turned into an element of war. The

innocence and friendliness of the United States are truly deserving of admiration! But of one thing there can be no doubt,—that Russia and the States are in full co-operation, and that whenever Russia sees fit to open the Turkish Question, the Americans will bring forward the Alabama claims, demand the cession of one half of British America, and give the fatal signal to the ever-infuriated Fenians. On either side of the globe—from India to the shores of the North Pacific—all the elements of war and uproar are fully mingled, and preparing to explode, while there is not one statesman in England who could tell so much as this,—That the Luxemburg Conference was a TREACHERY and a FRAUD.

P.S.—Recommended to our readers, “THE SIGNS OF OUR TIMES.”
London: SNOW, Ivy Lane, Paternoster Row.

Torquay, July 1st, 1867 (written in June).—PRICE 2d.

[PART I.]

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 51, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

DOUBLE NUMBER.—PART II.

THE LAST VIALS.

** REGISTERED FOR TRANSMISSION ABROAD.

GATHERING TO THE CENTRE.

(CONTINUED.)

THE attempt upon the Emperor of Russia's life is an event so extraordinary, that it may be looked upon as a special interposition of Providence, and one of the most decisive events of the age. The time, the place, and the manner, were all extraordinary and momentous even in the highest degree. The Emperor of Russia had come to Paris with no other object but that of drawing France into an alliance with himself upon the question of Turkey. He found the French Emperor, we may believe, quite ready for his purpose, but he found the French nation altogether averse. The French justly hate the Russians for their cruelty to Poland; and their hatred had reached such a pitch, that it might have been dangerous for the Emperor to have shewn any leaning to a Russian alliance. Here was a difficulty that threatened to be insurmountable. The Eastern Question might have lingered on for ever through the hostility of the French nation to Russia. The assassin's fire slew not the Emperor of the Russias, but the hostility of France. It swept away the barrier which stood between two powerful nations, and allowed them to combine their strength for the overwhelming of the Turkish empire. It is admitted on all sides that the attempted assassination has not only drawn the two EMPERORS, but the two EMPIRES, together in the

bonds of lasting friendship and good will. So much for the **TIME**. The **PLACE** selected was equally providential. In the heart of the French capital, amidst countless throngs of intelligent Frenchmen, every one of whom was capable of appreciating the courage and magnanimity of the Czar, as well as the barbarity of the attack, a man of courage and magnanimity, and of the highest rank, exposed to a sudden and ferocious attack, barely escaping an agonizing death, was an object which, of all that we can name, was most likely to engage the feelings of our sentimental neighbours. And the **MANNER**: a pistol, loaded to the brim, discharged at a carriage conveying the two most powerful monarchs of the globe. Such an Imperial target was never before set up for any assassin marksman of even the most barbarous age. Half the globe exposed at once to the hazards of a single shot. Providence permitted the attempt, but averted the fatality. "We have been under fire together," said the imperturbable and ready-witted Napoleon; and brotherhood in arms has always been a bond of friendship. Brothers in arms—partakers of the same peril—the two Emperors, well inclined to companionship before, will henceforth be not only companions, but **COMRADES**, ready to unite in some bold enterprise of war. We may discern in this attempt at assassination a most marvellous instance of an over-ruling Providence. We may regard this event as the first miracle of the age.

And are not other events, almost as miraculous, about to follow? The public press, with its accustomed foolishness, announced that the meeting of so many sovereigns in Paris was an earnest of **PEACE**, and that the Czar had even visited Paris for the express purpose of making peace between France and Prussia! In short, there was no absurdity which was too huge for the appetite of the public. Even a project of disarmament has been spoken of as already adopted both by Russia and other powers. But in the midst of these absurdities we see the laughing dæmon of

Contradiction. Ever since the Czar has been in Paris, the attacks of the French press upon Prussia have waxed more furious than before. A new journal was brought out even when the Czar was on the spot, with the special design of attacking Prussia and of working up the French nation to a fury of hostility. The "Debats," the most sage and solemn of all the French journals, has declared at full length that Prussia must withdraw her forces from all the non-Prussian fortresses,—from Mentz, Rastadt, Ulm, and Landau. Where, then, is the Millennium of Peace expected from the Exhibition? Where is the pacific influence of the Russian Emperor, and the promised understanding between Prussia and France? As far as we can judge by appearances, there can be no doubt that the two Emperors have taken full advantage of the "three days," and have actually concluded a bargain with each other. As we have said just above, since the visit of the Russian Emperor the attacks of the French press have grown fiercer than ever as to Prussia, and not only fiercer, but, what is more, they have become far more DEFINITE and DISTINCT. Before the Czar visited Paris we had only vague declamation—nothing positive on which we could fix; but now we have a definite and positive attack; a threat of driving the Prussian troops from all the non-Prussian fortresses. From all this we must suppose that the Czar has not only made no effort to keep the peace, but that he has even encouraged France by a promise to remain neutral, and has urged her on to the Rhine, in place of trying to keep her back. The Czar is burning with impatience to settle his account with Turkey, and therefore urges on France to the Rhine in order to hasten forward the Eastern Question. Both begin at the same time: one on the Danube, the other on the Rhine. The sooner France begins, the sooner will Russia be permitted to begin. The hastening of the one is the hastening of the other. Therefore Russia has said, "Let the French papers begin at once to

attack Prussia, and to work up France into a war fever." And so it has been; for before either the Czar or the King of Prussia had time to conclude their visit, the attacks of the French press began to be redoubled. Is not all this an evidence of a secret understanding between the two Emperors? and, still more, is it not a positive proof that the object of the Czar's visit was not peace or disarmament, but the very reverse? No one in his senses can believe that if the Czar had been preaching PEACE, Napoleon would have been so ill-bred and so impolitic as to have suffered his favourite journals to commence an onslaught upon Prussia, even before the Czar had turned his back. Such a supposition is entirely out of the question. He went to Paris for WAR, and not for peace, and he has not returned "unshorn."

It is now stated that the demands of the Russian Emperor to Turkey have been so moderate, that the Emperor Napoleon acceded to them at once, and without hesitation. Perhaps so; but what were those demands? Suppose the Czar to have said, "Let ME do what I wish in Turkey, and you can do what YOU wish on the Rhine." This is a very short sentence, and requires no answer but a single monosyllable, "Yes!" It is, therefore, in one sense, very easy and simple, but it is also exceedingly important and comprehensive. It includes everything within the compass of a word. However this may be, one thing is certain; viz., That the Russian Emperor has not succeeded in making peace between France and Prussia; and to judge from the French press, he must have succeeded in aggravating the probabilities of war. To speak of the evacuation of Mentz, Rastadt, Ulm, and Landau, would be a most extraordinary answer to the pacific counsels of Russia, and, considering that the Czar was on a visit at the moment, a most ungracious and impolitic one. Yet such have been the demands of the French press. Draw your own conclusions from these facts, and not from the vapouring boasts of the English

journals. "France," they say, "is afraid of Lord Stanley;" whereas France has made Lord Stanley a most conspicuous tool in getting the Prussians out of LUXEMBURG!

The trial of Protestantism has begun. Stained with all the blood of the Indian and Chinese wars—reeking with slaughter where money was to be gained, English Protestantism could not raise a hand for Protestant Denmark. It could fight and kill for opium poison; but when Protestantism and friendship were concerned, it was too Christian-like to draw the sword! The hypocrisy of English Protestantism was backed by the villainy of Prussia. Protestant Prussia tears Protestant Denmark to pieces for the sake of territorial aggrandizement; and soon, English Protestantism must look on while Prussian Protestantism is fighting for its life—while Greeks and Romanists will exult in the spectacle of Hypocrisy out of its wits. Had we fought for Denmark as we fought for opium poison, the whole tide of war would long ago have been driven back, but now it is advancing with irresistible force, until it shall break upon ourselves at last. Protestants have been as guilty as the Greeks or the Romanists; and as they are (in profession) nearer to the house of God, it is with them that judgement will begin. We value peace only when we find war to be unprofitable; but peace for the love of God we have always despised. No Christian should engage in war even for a lawful purpose. The spirit of Christianity is this: "All they that take the sword shall perish by the sword." These words were addressed to one who had just drawn the sword in the most righteous cause that ever man took up—in the defence of the Son of God! How much more do they apply to those who talk of Christianity and peace, when peace is found to be convenient, and when their enemy happens to be strong: and yet can kill and burn without remorse, when money is to be gained, and when their enemy is feeble and unwarlike? Such hypocrisy as this REDOUBLES the awful threat,

"All they that take the sword shall perish by the sword," and multiplies the wrath to come.

But we must not wander from the subject—"Gathering to the Centre." What is gathering, and what is the Centre? The EVENTS of the age are gathering, like scattered clouds, into one vast thunderstorm; and men forget their work and look up into the threatening sky. What is coming, and how soon will it come? is the question on every tongue. The CENTRE too, is, like the thunder-cloud, far ABOVE our head. We must look up to find the centre as well as the clouds which gather themselves around it. The Centre is the decree of God: "Since thou hast hated blood, even blood shall pursue thee. The earth also shall disclose her blood, and shall no more cover her slain." We see every preparation for the execution of this DECREE. While we are talking of disarmament, all nations are arming. While we trust to pacific Exhibitions, those very Exhibitions afford only an excuse for the meeting of sovereigns, and for political intrigue. While monarchs are shaking hands, they are, like prize-fighters, taking the measure of each other's strength. The Emperor Napoleon has forced a bill through the French Chambers, which enables him by his personal decree, and without application to his parliament, to call out at a moment's notice at least 800,000 men. In case of necessity he may call out even more. Those men are now existing in France, trained and ready for the field, and this newly-projected bill empowers the Emperor to summon them to the field by a private decree without application to the Chambers. By this new arrangement he has secured two most important points: first, that he can assemble an army of 800,000 men by a private decree without the disadvantage of PUBLICITY; and secondly, that he can call out 800,000 men without the tedious process of carrying the measure through the French Parliament. He has thus secured both the men themselves and the power of wielding them with the most profound

secrecy and the utmost rapidity, and having prepared this formidable weapon, he is exerting all his art to give it a keen edge.

Every arsenal in France has been set to work in the manufacture of the new breech-loading rifles. All other orders have been suspended. Private gunsmiths in their own workshops are busily employed executing the orders of Government. Private works have been thrown aside to hasten on the completion of the orders of Government. The gunsmiths of England, Belgium, Spain, and America, have been pressed into the service of France, and all have been urged to execute their tasks with the utmost speed. The French army is busily employed in learning the use of the new guns; and the French arsenals are crowded with men and women working day and night in making up the new cartridges for the new guns. Not blank cartridges, we may be sure. Even before the Emperor, with our help, had taken Luxemburg from Prussia, he had spent at least £5,000,000 in preparations for war; and what has he not spent since the Conference closed? Do you imagine that these vast preparations and these heavy expenses were really designed only to get 4,000 Prussians out of Luxemburg? Such an idea is out of the question. He is preparing for a great war; and our foolish Conference is no more than his advanced guard to drive the enemy out of Luxemburg. The way is now clear to the Rhine; thanks to the English statesmen, and thanks to their simplicity! The troops and the arms are getting ready with all speed; and a million of men can, if required, be launched against Prussia in a day. There will be no publicity; no application to the French Parliament; no SECOND MIND to be consulted. The troops, the arms, the money, the millions, and the counsels, are all at the orders of ONE impenetrable man. One burning CENTRE will scatter forth the conflagration upon a thousand points. Half Europe will be set on fire, and half Europe blinded by the flash. The imperial decree upon the earth will

be the instrument of the divine decree promulgated in heaven. "The earth, also, shall disclose her blood, and shall no more cover her slain. Since thou hast not hated blood, even blood shall pursue thee."

Another thing to be noticed is the almost miraculous improvements which have been made in ARTILLERY. The French Emperor, it is well known, is possessed of a new species of cannon, which is so light that it can be carried by two men, and yet so destructive, that it can sweep away whole files of troops at one discharge—some reports say even whole regiments. This gun has been very lately invented, either by the Emperor himself or by one of his officers. The secret of its construction has been so carefully preserved, that even the men employed in making it know nothing of the work beyond that part with which they are immediately concerned. Each man is kept in ignorance of the aggregate, and knows only one of the details. It is worked by commissioned officers alone, and even those officers are but partially acquainted with the secret. What will be the effect when so murderous a weapon shall be produced upon the field of battle? Everything will give way before it, and, like the prophetic locusts, it will leave behind it a desolate wilderness. The French needle-guns are pronounced to be far superior to the Prussian. And this new French cannon is equally superior to all others, Prussian or European, which have ever, hitherto, been produced upon the field. This reminds us of what has been said in a former number,—Should these new French arms prove to be as destructive as they promise to be, PRUSSIA must at once give way before France as easily as Austria gave way before Prussia; the campaign will be decided in a month, and the far-famed Prussian needle-gun will be vanquished for ever. It will hide its diminished head—or, rather, its diminished tail—and acknowledge itself conquered. The Prussian gun is called the Champion of Europe; and the French gun, which conquers the conqueror—which

out-champions the Champion, will be master of the field throughout all Christendom. The **SEVEN CHAMPIONS** of Christendom are heard of no more; their heroic day is passed for ever. The valour and the hardihood which ennobled war have been succeeded by mechanical skill and almost dastardly **SCIENCE**. The **HERO** has given way to the **MECHANICIAN**, and personal hardihood to nicety of hand. In science and nicety of hand France excels all nations, and her new artillery will keep the field against all opponents. It will be the **ONE** champion of Christendom; and men will say, "Who is like unto the Emperor? who is able to make war with **HIM**?" The 13th of Revelation bids fair to be realized very soon, and, in the first instance, at the expense of Prussia, whose atrocious villainy so well deserves to be signally corrected.

And here we may observe another case in which things seem "Gathering to the Centre." In the 13th of Revelation it is said, "Who is like unto the Beast? who is able to make war with **HIM**?" The Beast, as we all know, means the Future Personal Antichrist, whom raw beginners have so long mistaken for the **POPE**. The expression, "Who is able to make war with him," evidently implies that he possesses some extraordinary power, and therefore, we may suppose, some extraordinary weapon. Indeed, we may be quite sure that the power of Antichrist will arise chiefly from the fact of his possessing some powerful **MILITARY** engine; for Satan works by means, like all other beings. He does not work by direct invisible enchantment, but by visible weapons mechanically prepared. Now, can we conceive any further improvement in weapons of destruction? The description of the new French gun seems to fill up the measure of destructive power. A weapon which can mow down a squadron at one discharge can hardly be surpassed by any **FUTURE** invention. The Genius of Slaughter seems to have reached his height; and were he to soar still higher, he would pass the sphere of practical

application. A weapon more powerful would render war impossible; and yet we know that war is to continue through the whole of Antichrist's reign. The power of destruction must stop SOMEWHERE, in order that war may continue during its appointed time; and we may almost assert that the limits of destruction have been reached by the new French artillery. It will be hard to extend its limits further. This is well worthy of attention, because it brings us down to the period of the 13th of Revelation, and therefore it seems to warn us that the time is at hand when the world shall say, "Who is like unto the Beast? who is able to make war with HIM?" The subject is important, and we leave it for the consideration of our readers. But how such words can be applied to the Pope, and especially in the 19th century, exceeds all comprehension. Let Mr. Elliott and Dr. Cumming explain that difficulty *if they can*.

"By peace he shall destroy many," is another remarkable characteristic of the Antichrist. (Dan. viii.) That characteristic has long ago been noticed, both in the "Vials" and in various publications. Yet it deserves to be noticed particularly once more. We see it, we hear of it, we feel it, as if it were some light and delicate cloud raised by some evil power to envelope some evil work. Within that cloud we hear the sound of preparation, but the veil is impenetrable, and nothing can be seen. The Sovereign of France has piled the cloud that he may secretly prepare the thunderstorm. He speaks of PEACE with even disgusting repetition. He orders his own journals to speak of peace. He keeps in his pay two or three of the London papers, which for the sake of filthy lucre re-echo his protestations and re-coin his assurances. This is a base trick! But what will not some men do for filthy lucre? He invites the King of Prussia with words of friendship, while he has war in his heart. He leaves us to conclude that hospitality and hostility cannot exist in the same breast, and that the former will overcome the

latter. Yet he is raising his army to 800,000 men; he is laying out £800,000 upon cavalry horses; he is preparing his new guns in half the workshops of Europe; he is secretly manufacturing his mysterious cannon; he is strengthening his frontier fortresses; he is laying up military stores in profusion; he is collecting all the material of war, as if peace were banished from his thoughts. "His words are smoother than oil, and yet are they very swords." By professions of peace he has driven Prussia from her stronghold without a blow. By professions of peace he is deceiving England altogether, and Prussia by one half; and then, when fully prepared, he will dispel the soft cloud of peace and unveil his formidable array: the morning mist will disperse, and the blaze of war will burst upon Europe. No one has ever equalled him in the art of pacific assurances and in dauntlessness of brow. He is, indeed, a "King of hard countenance, and understanding dark sentences." (Dan. viii.) He has long ago acquired the title of the modern SPHINX. We see in all this that not only the events, but even the characteristics of the age, are "gathering to a centre." The events are gathering AROUND, and the characteristics are gathering WITHIN the movements and the counsels of ONE MAN.

A great struggle is approaching; a vast prize is at stake; nothing less than a struggle which is to decide the championship of Europe. France and Germany are the two candidates for that CHAMPIONSHIP; nearly equal in territory and population—both famous on many a battle field; both proud as the barons of the feudal age, and brave as the knights of chivalry. The Cæsar and Pompey of the nineteenth century contending for the empire of the Roman world in its more modern form. France is the Cæsar—rapid, audacious, and full of life. Germany is the Pompey—slow, phlegmatic, and irresolute. England may be compared to Crassus, in order to make up the triumvirate; gorged with wealth, sacrificing everything to gain, and

working out, without the least suspicion, the designs of the modern Cæsar—witness Luxemburg. Will Cæsar conquer as he did before? Will the German Pompey find another Pharsalia? A daring question requiring as daring an answer. We cannot venture to be positive, but we have confidence in CÆSAR. The bear may be stronger than the eagle; but the eagle has more speed, and fire, and genius, than a whole pitful of bears. He will hover above the German bear until he has struck out his eyes, and then he may baffle him at leisure. Yet we must remember that the French object is not Germany, but the Rhine. The Rhine is the frontier to the Roman empire, and whoever the Antichrist may be, we cannot suppose that he will ever penetrate beyond the “limits of the empire.” The possession of those limits is the prize of the conqueror. Should Germany be able to retain them, she will soon be gathered into an united power more central than France and therefore more formidable. Should France gain possession, she will have a double advantage—nay, a treble one. She will be larger and more populous, she will possess an impregnable frontier, and she will have the prestige which always belong to one who has conquered a province and increased his territory. Whereas, if Germany should be the victor, she will have done nothing more than retain what she already has in hand. So that the victory of FRANCE will be a far more splendid success than can ever belong to the victory of PRUSSIA.

The grand question at this present instant is, whether any understanding has been aimed at between the two Emperors. All seems to turn upon that one point. The English government papers have become extremely spiteful against France and the French Emperor; and by the very bitterness of their spite, they betray their secret apprehensions. They know well, in their hearts, that they have been made the tools of Napoleon in the affair of Luxemburg; and they know equally, that if France and Russia have agreed as to the Rhine, the

blunders of the famous Conference will all come out, and that the "Times" will be pointing out the mistake—just half-a-year too late; hence the spiteful attacks and sneers levelled against the French Government. Three reports have been circulated: first, that the Czar required so little to be granted to him on the Eastern Question, that France yielded to his wishes in a moment. Secondly, that the Emperor assured the Czar that he would on no account separate his own policy from that of England; and, therefore, that the Czar has been obliged to give up his projects, and to join with France and England on the Eastern Question. Thirdly, that the Czar asked the Emperor on what conditions he would allow Russia to carry out her wishes as to the Turkish empire; and that the Emperor replied, "Will you stand neutral while I am taking the Rhine from Prussia?" To this the Czar objected altogether, and so the Conference closed at Paris less decisively than the Conference of Luxemburg! Now these three reports are a perfect contradiction the one to the other. The reader will observe that if one be true, the other two must be FALSE. Which are we to believe? Why certainly NONE. They are mere conjectures; one of them a conjecture of the Tories, who are miserably jealous of Napoleon and of the Franco-Russian alliance; the other, it is openly stated, is the Prussian account of the interview, invented to prove that Russia is the staunch ally of Germany. This Prussian report comes frightfully near the truth; it is indeed neck or nought. "I will give up the Eastern Question to Russia if Russia will stand neutral while I am taking the Rhine." Let us tell the reader that if Napoleon have really pronounced those momentous words, the peace or destinies of the civilized world depend upon the little monosyllable which has been pronounced in reply. "Oui" or "non," "yes" or "no," makes the difference between death and life—between peace and universal perturbation! The Prussians would of course tell the story in their own

way, and in favour of themselves, therefore, they make the Czar to answer "No." Is there a bird of the air "to carry the voice" and to tell us that the reply may have been "YES"? It is far more likely that the answer was "Yes," for it is altogether a Tory fabrication that the Emperor asked the Czar to give up the Prussian alliance for a French one. No alliance need either be formed or given up. It will be quite enough to say, "When you go to the Rhine, I will move towards the Danube; and when Prussia calls upon me for help, I will unfortunately be too busy on the Danube to join Prussia on the Rhine." "You will then have your own way, and yet Prussia cannot be offended by my absence, as I shall unfortunately be otherwise engaged." And this arrangement seems more likely to have been made, from the fact that ever since the Czar arrived in Paris the French press has been more vehement than ever against Prussia; **WHEREAS** if the Czar had told the Emperor that Russia would **NOT** stand neutral, it would have been highly impolitic in the latter monarch to have uttered another word upon Prussian affairs. The Rhine, in such a case, would have been out of his reach, and nothing would remain but to observe a complete silence as to Prussia. The probability is, therefore, that France and Russia have agreed—one to be on the Rhine while the other is on the Danube—to begin at the same moment by a **SECRET** understanding; yet ostensibly, and in public, to disclaim all appearance of a mutual **CONTRACT** or of a Franco-Russian **ALLIANCE**. But one thing is certain, that the reports which have been raised by the distracted Tory press are utterly at fault, since each of the three reports contradicts the other two, and each must therefore be only a random conjecture. We repeat, that no actual **ALLIANCE** whatsoever is necessary between France and Russia, but only a **SECRET** understanding between the two Emperors themselves; and by such an arrangement, all danger of offending either the French or Prussian

people will be avoided altogether; for cannot Russia contrive to be occupied, as by accident, on the Danube, while France is on the Rhine? And would not Russia secretly rejoice if Prussia should be weakened and reduced to her former limits? We may be almost certain that she would rejoice.

The case of ITALY deserves a moment's notice, as it is becoming daily more remarkable. Had ITALY continued as she was—a divided kingdom—the ruin of one division could not, in the least, have affected any other. Naples, for example, might have been bankrupt, yet Piedmont or Tuscany would have remained untouched. But now that Italy has been “unified,” the bankruptcy of one part will be the bankruptcy of the WHOLE; and the ruin of one will be the ruin of ALL. But to this state of bankruptcy Italy is fast drawing near. Inevitable bankruptcy will be followed by inevitable revolution. The unity of the parts will only produce an unity of destruction; and Italy, universally revolutionized, will fall into the hands of the giant who has so artfully secured the passes of the Alps and the gates of Piedmont. It is our constant boast that WE, above all, have brought about the “unification” of Italy, and that boasted “unification” will be the most direct cause of the downfall of Italy!

But we must now conclude. The warlike preparations of France are too notorious to be any longer denied. Cavalry—artillery—horses—material of war—and, above all, the Fatal Gun—are all being made ready for the field. The frontier fortresses are under repair. PEACE is on the Imperial lips; a smile for every man; but war is in the Imperial heart, and a sword for Europe. Italy is crumbling like a marble palace, beautiful in decay. The Last of the Bourbons just occupies her throne until the Third of the Napoleons shall order her to abdicate. The kings and princes of half the globe are doing homage to the golden image which Nebuchadnezzar the king has set up. “Vanity Fair” is in its glory, with all its glittering

rows. The "Pilgrim's Progress" has been realised to perfection, with this mournful difference, that CHRISTIAN and FAITHFUL, in place of encountering martyrdom by their ungodly testimony, are actually joining in the revels, or, at least, murmuring approbation of this godless Exhibition. The Lord of the Fair rejoices in success, and the homage of so many kings is preparing for the time when the kings of the earth and of the whole world shall be gathered to "the battle of that great day of God Almighty." (Rev. xvi.) PRUSSIA calmly awaits the attack which all her statesmen foresee. But perchance she does not know the strength of her enemy, or she over-estimates her own. And who can tell what contracts have been formed in the recesses of the Tuileries? Who can tell but that the Russian Emperor spoke of his alliance with Prussia, while the Russian Prime Minister, with his master's knowledge, was forming an alliance with Napoleon? Who can tell how far Prussia and Europe may be deceived? It would be wrong to *assert* this, but it is only fair to warn men of its possibility. Such things have been common at other times.

The kings are gathering around the central point of Europe, and around the CENTRAL MAN—Paris and NAPOLEON. Three millions of men are ready for the field; engines of destruction are springing into life, like the monster horsemen from the bed of the Euphrates. Who, then, can tell how soon the conflict may begin which is to close at the battle of that Great Day of God Almighty? Who knows what plans have been formed by the two Emperors for the Overthrow of Turkey, and the Drying up of the mystical Euphrates? "Behold I come as a thief! Blessed is he that watcheth, and keepeth his garments." "And there was a great earthquake, such as never was since men were upon the earth; so mighty an earthquake, and so great." (Rev. xvi.)

POSTSCRIPT.

1.—The French Bill for calling out the 800,000 men will either be passed, or enforced by Imperial prerogative, we may feel sure.

2.—Not the troops IN Luxemburg, but those whom Prussia COULD SEND to Luxemburg, are the true question at issue.

Torquay, July 1st, 1867 (written in June).—PRICE 2d.

[PART II.]

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

. REGISTERED FOR TRANSMISSION ABROAD.

THE WARS OF THE LORD.

WE read in Scripture of a certain book called "The Wars of the Lord;" and many, no doubt, have wished that such a book had been preserved to this day. What wonders may it not have contained? What miracles on the part of God; what gigantic deeds on the part of man? Perhaps the destruction of far greater empires than the empire of Canaan; perhaps war in heaven itself, with beings of superhuman strength, and of celestial birth. But that book, not having been written by inspiration, has been suffered to be lost. It would have gratified curiosity, but not have been profitable for edification; and therefore it is no longer extant, though other works of far inferior interest have been so carefully preserved.

Yet all is not lost. Scripture and profane history, when compared together, afford many glimpses of that remote and wondrous Past, when the earth was in her virgin strength—when man was in his primæval force, undecayed by the disease, the feebleness, the fretful brainwork, of modern civilization—when a life of hardihood and peril was preferred to a life of over-delicate security! No one who possesses a mind that deserves the name of mind can think without interest of that miraculous Past. Nothing but the meagre half-starved Christianity of this age can reconcile a man to a complete ignorance of the "mighty acts of

the Lord " in the grand old times when God visited the earth, and when the earth contained men who were worthy of those heavenly visits. In those ancient days men were simple in their habits and primitive in their thoughts. Their pastoral life in the fields and in the mountains; their direct incessant contact with the elements by night and day, beneath an eastern sky; the fewness of their wants; the bold simplicity of their character—all trained them up for the visits of God. They were primitive always, but they were never VULGAR. VULGARITY was a thing impossible in antiquity. It is the genuine growth of modern civilization; and vulgarity and God can NEVER come in contact.

Let us, by comparing Scripture with History, endeavour to gain one glimpse into that profound antiquity. A well-known writer has lately published a history of Greece, in which the peculiar temper of the author is unpleasantly displayed. He has proved himself to be a man of immense learning and research, and of a reflecting or even a profound mind, but destitute of every spark of imagination or divine fire. With him the inferior faculty of Reason is all in all, while the far nobler faculty of Imagination is worse than nothing. Yet one flash of IMAGINATION is worth a horse-load of book learning and pedantry, as a flash of lightning is nobler than a heap of stones. In the above-mentioned history it is laid down as a general rule, that the old legends of Greek mythology are not to be accounted for, or explained, but simply to be rejected. No allowance is to be made for fancy or exaggeration. They are not to be pared down to an historical compass, but to be thrown aside as fabulous and absurd. This theory sounds very plausibly. It quite falls in with the false utilitarian character of the age. To extinguish FANCY and to deify REASON is the mean delight of our modern philosophers; and so long as you admit that a man must have a head upon his shoulders, to be alive, you may safely deny every-

thing else. This is poor philosophy—the timid wisdom of an over-civilized age. Credulity may be a sign of a weak mind, but **INCREDULITY** is a sign of a far weaker one. Small minds think that they appear great by affecting Incrudulity; yet by so doing they only make themselves smaller than before. Advanced and enervated ages are distinguished by believing too little; early and bolder ages have always delighted in believing too much. Give us the over-belief of the primitive age, and let those who are so unwise keep the unbelief of the modern age for themselves.

The creation of the world took place, as we all admit, millions of years before the time of Adam. The 6000 years which have elapsed since the creation of Adam are but six days in the enormous time-roll of the earth. Antiquity itself is lost and overwhelmed in the dark dread gulf of the pre-Adamite age. **HISTORICAL** antiquity is but yesterday, and man himself but a modern tenant of the almost eternal fabric. We cannot but agree with those who imagine that the earth was once, in the very remotest period, occupied by superior beings, by beings far superior to man. **SATAN** himself was probably the head or chief of those superhuman tribes. He governed the earth as a viceroy from heaven. **POWER** produced **PRIDE**, and pride tempted him to rebel. If so, then the first “war of the Lord” began upon this globe, but not the last. Satan and his angels were conquered and driven out—not from **HEAVEN**, but from the earth. Nor were they driven into **HELL**, as the poets have ridiculously imagined, but into those celestial spaces which St. Paul speaks of as “the air.” Ever since that day Satan has continued in the heavenly spaces, and has been permitted to hold the rank and title of “prince of the air.” (See Ephes. vi. in Greek.) He is neither in hell nor on earth, but occupies with his angels the intermediate space between earth and heaven. Then began a second conflict, more terrible than the first. The first war was only a war of physical force, and for a

day; but the second war has lasted to this hour, and is a war of PRINCIPLES as well as a war of force. This would constitute the second "war of the Lord." The Devil having once been ruler of the earth, and having ruled it, perhaps, for thousands of years, looks upon it as still his own estate by prescriptive right. Prescription in common law gives a right to an estate, and the Devil accordingly has set up his claim. But there is no such thing as prescription against GOD. Prescription is only for finite beings, with whom a year is a year; but prescription cannot hold good against an Eternal Being, with whom a thousand years are but a day. The claim of Satan is put aside in the courts of heaven, and the Divine claim is established by defeasance of prescription. From that hour to this the conflict has been raging in controversion of that decree. Satan has demurred: he denies the equity of the decree; he asserts his claim to the earth; and he maintains it with all the force both of himself and of his angels. For wise purposes this contest has been permitted to continue. The Devil, being driven out of the earth for rebellion, lays claim to it still, as being his own property in virtue of "long possession." The Creator claims it as HIS property in virtue not only of creative right, but of the defeasance of prescription as against the Creator. But the great ATTRIBUTES of GOD are all of them at stake! What a stake is that! What interests, what attributes, what stupendous destinies! Impair the attributes of God, and you shake all Creation to its base. The foundations are out of course, and the universe itself sinks into the gulf. The power of God must be maintained against the Devil, and the earth must therefore be claimed back from all the forces of the enemy. But then JUSTICE might possibly complain. Satan had forfeited his right according to the law; but the extreme letter of the law has often the appearance of INJUSTICE. Give Satan one chance more; let him try to make good his claim to the earth. Let MAN be created, and let MAN be the

test by which the claim of either claimant shall be tried. Let man be created and put in possession of the earth, and whoever can conquer or gain over man, shall be admitted to be the proprietor of the world. Then Justice and Equity will go hand in hand, while Wisdom, Power, and Mercy, will find infinite employment in the management and catastrophe of this stupendous conflict. Stupendous indeed! All the attributes of DEITY at stake! All the globe and whatever it contains, and all the human race for sixty ages, set up before the Universe as the test of Divine or Satanic power, and as the prize of victory at the end. Whoever can win over the loyalty of man, let him be the possessor of the earth for ever. Say what you will—call it heresy, if you think fit, but no better account can be given of the Origin of Evil—that great problem which the deepest minds can only half fathom while in this life.

MAN was, therefore, created in the image of God: not as to his faculties only, but in his bodily shape. The human form, as we have often said, is in reality a Divine form: it is borrowed from the form which the Deity assumes when he pleases to become visible to the creation. Then the grand contest begins. Man is created “upright.” So far the victory is on the side of heaven. Nothing morally corrupt can come from the hands of God. But the subtle Tempter soon tries his power, and fully succeeds. Man falls, and the victory is clearly on the side of Satan. We mean the PERMITTED victory. But Divine Wisdom has long before provided a resource. The Seed of the Woman was to bruise the serpent’s head, and to rescue mankind and the earth from the hands of Satan. Redemption and the Atonement were the “battle-axe and the weapons of war” with which the adversary was to be broken in pieces. Of course, the enemy objected to this plan. He had conquered man, and had drawn him away from God, and he therefore claimed the earth as his own, under the terms of the agreement. But his

claim cannot be heard until God's time should be run out. The war is not for a single day, nor for a single battle, but for a length of ages. "See who will conquer in the END." The war is for year after year throughout a length of ages. It must be fought out fairly to the last. Then, indeed, began the fury of the conflict. The Devil rages at the rejection of his over-impatient claim. He girds up his loins for the most protracted fight. He seduces one man after another. He pursues each new-born child, and corrupts him from his birth. He sets his deadly arts to work, and, not content with death, he invents the crime of MURDER. He precipitates murder upon death, and anticipates the havoc which even natural death had made too slow. CAIN sheds blood upon the face of the earth, and sows the bloody seed which is to grow up into universal war. Here was another "war of the Lord,"—the war of man upon man, in order to carry out the war between God and the Devil. All the wars of the human race are, in fact, but the "wars of the Lord." They are all part of the great war between Heaven and Satan. When men fight, they are only carrying on the original warfare which began so long before for the possession of the earth; they are fighting for the Devil, that HE may claim the victory over God.

But ordinary war was too weak for Satan; he must have war extra-ordinary besides. Not satisfied with his own forces, the Devil invents a truly diabolical stratagem, and determines to seek for allies even in HEAVEN itself. He determines to recruit his armies even in the very streets of heaven. The sons of God—the angels—visit the earth from day to day, in those ancient times of primæval and comparative simplicity. They see the "daughters of men, that they are fair." They see on earth what they could not see in heaven itself. New and strange thoughts are kindled in their hearts, yet in themselves those thoughts are not sinful. They are not forbidden by any express command; they are neither good nor evil, but indifferent. The Devil

perceived those new-awakened feelings; he took advantage of them for his purposes, and led on the "daughters of men" to tempt the "sons of God," as he long after led on the Midianites to tempt Israel in the wilderness. The sons of God take to themselves wives "of all whom they may choose." Then began a new and more deadly conflict. Then the race of Giants appeared upon the earth. That the "sons of God" mean angels, and that angels married human wives, we do not stop to prove. Nothing but the grossest ignorance, both of language and of Scripture, can account for the perverse misinterpretation of this most wonderful passage. It means literally what it says, that angels from heaven married the "daughters of men." Wonderful indeed it is!—wonderful in itself, and still more wonderful in its results.

For what were those results? "There were Giants on the earth in those days." Such was the result, and nothing more marvellous has ever been revealed, except the Incarnation itself. Not giants only, but SEMI-CELESTIAL giants. Half human, by the mother's side, half angelic, by the Father's side; but altogether earthly, and without one trace of the purity of heaven. Conceive, if we can, what men were those, with all the strength, the fire, the courage, and the genius, of their heavenly origin expanding through their frames, their blood, their heart, and their brain. The human mould was too narrow for their powers. The human channel could not contain the celestial stream. It burst its barriers, carrying soul, and mind, and limbs, along with it, and spreading them out into a gigantic form. The angelic fathers gloried in their sons, and the gigantic sons gloried in their fathers. The ordinary human race were trampled down into contempt. The mothers looked with wondering pride on the growth and beauty of their children. All men gave way before them (who could resist the sons of the gods?), and the earth was filled with their name. (Gen. vi.) In all this we observe a remarkable case of Satanic IMI-

TATION. The Devil knew that the Son of some future woman was to bruise the serpent's head, and was moreover to be a Man of **HEAVENLY** origin. "I will anticipate this plan, and so, perhaps, defeat it," said the enemy. Accordingly he raised upon earth a whole race of men, half earthly, half heavenly. He anticipated the Divine plan, and hoped that he should crush the **HEAD** of mankind by means of other men of celestial origin; not crush the heel, but the **HEAD**. Exterminate the puny race of earth-born men, and substitute over all the globe the gigantic race of the heaven-born. This would indeed have been a splendid victory. Man was to bruise **HIS** heel; but he would be foremost, and bruise the head of man. Well he knew what was long after revealed to us by the prophet Haggai, that the union of a holy thing with an unclean would not make the mass holy, like the one part, but in all cases unholy, like the other. He knew that giants who were the offspring of heaven and earth would have nothing of heaven except physical strength and intellect, but would have more than all the moral evils of the earth. He therefore acted then as Balaam acted long after: he brought the "daughters of men" into the constant presence of the angels of God, when those angels still visited the earth, and then, still like Balaam, he did no more: he left nature and temptation to do the rest. "They took them wives of all whom they chose." That such was the fact is proved beyond question by the words of St. Jude. Those words admit of no other interpretation, and it is only a waste of time either to explain or to deny their self-evident meaning.

The ever-glorious bards of ancient Greece caught up the wondrous tale. Nearer in time, simpler in thoughts, and far grander in intellect, than our modern pedants, they could receive and comprehend the legends of the "sons of God"—those legends, compared with which the legends of romance are but infantine prattle. They tell us that there was once a race of gigantic

beings called the **TITANS**. And there were also **GIANTS**. It is most remarkable that Greek mythology has uniformly made the **GIANTS** the sons of **Cœlus** and **Terra**; or, in Greek, of **Uranus** and **Ge** that is to say, the sons of **HEAVEN** and **EARTH**. Here we have the very tradition of holy writ in the poetry of Greece. Instead of rejecting the whole legend, like our modern pedants, we are justified in believing almost the whole. The **GIANTS** of the Greek poets were the sons of heaven and earth—the sons of those angels who, in **Genesis**, are described as intermarrying with the “daughters of men.” The poets and the scriptures, so far, directly agree. Then the old Greek legends begin, like all other legends, to diverge a little from the truth; yet how very small is the divergence. The **TITANS**, we are told, made war upon their own father, upon **Uranus**, or “heaven.” In this war they were followed by the **GIANTS**, another race of beings, who were also the sons of **Cœlus** and **Terra**—of earth and heaven, though born at a later period. In this second legend we have a still more extraordinary imitation of the divine legends of Scripture. We are told in **Genesis** that there were **GIANTS** in the earth in **THOSE** days, and also **AFTER** that. Observe the words “**AFTER** that.” We have a double legend, the legend of the **Titans** and the legend of the **GIANTS**, **ALL** of whom are represented by the poets as being the sons of **Cœlus** and **Terra**, *i.e.* of heaven and earth; but the giants were born later than the **Titans**. So in Scripture we have giants on the earth **BEFORE** the flood, and also giants upon earth “**AFTER** that;” that is to say, **AFTER** the flood. This is an important circumstance to remember. The **Titans** were more ancient than the giants, and were **BEFORE** the flood: the giants were later than the **Titans**, and were **AFTER** the flood. But both, in succession, made war upon their father—that is to say, upon **Cœlus**, **Uranus**, or “heaven.” First came the **Titans**, who represent those giants mentioned in **Genesis** as being on earth **BEFORE** the flood. These

Titans were the ORIGINAL ANGELS who intermarried with the daughters of men. Now it is remarkable that in Greek mythology a difference is maintained between the Titans and the giants. The TITANS made war but little, while the wars of the GIANTS are described as on an immense scale.* And so it was with those angels themselves who had intermarried with women. St. Peter and St. Jude, who both expressly refer to the angels, say nothing whatever of their entering into a contest with the Almighty. They speak of them as being punished, but not as being convicted of levying war against heaven. The mythology of Greece exactly agrees with these intimations of Scripture. The Giants who succeeded the Titans are represented as waging a tremendous war against the Gods; but the Titans as scarce fighting at all. Apply this to the records of Scripture. St. Jude tells us that the angels left their first "estate" and went after "strange flesh." St. Peter tells us that those same angels were cast down to "Tartarus," and are reserved in chains for the judgment of the great day. St. Peter goes so far that he actually borrows from the Greek mythology itself; for he uses the word "TARTARUS," which is neither more nor less than the word used by the Greek poets in their descriptions of hell. "Tartarosas" is the word used by St. Peter, though most unwisely overlooked in our English translation. The TITANS, therefore, were the original angels who "went after strange flesh," as St. Jude expresses it; that is to say, who married the "daughters of men." These were literal and direct angels from heaven, altogether distinct from the human race; and these are the TITANS of Greek poetry. These angels did not actually REBEL against God; they used no violence; they were guilty of no deliberate high treason; but they left their "first estate," as St. Jude expresses it, and they contravened the laws of nature by intermarrying with the daughters of men. There was no actual prohibition; they did not violate any written statute of heaven; but they transgressed

* We refer here only to HESIOD and OVID.

the law which was understood and implied in the nature of things. For this transgression they deserved to be punished; yet as they did not violate any actual prohibition, they had not incurred the penalties of high treason. What, then, was the result? They were seized upon by Divine power—they were deprived of their “first estate,” of their original rank and position, and were thrust down—literally into Tartarus—into the lowest depths of that “bottomless pit” so frequently alluded to in Scripture; and there they have been kept in chains from that day to this, that they may be brought to trial in the judgement of the great day. But they were not, as we have said, guilty of actual and positive REBELLION; therefore they were not unpardonable. They are punished for a while, and then to be released through the intercession of him who is to be the universal mediator, not for men alone, but for all things in heaven and earth and under the earth. “By him to reconcile ALL things to himself, whether they be things in earth, or things in HEAVEN.” (Colossians i.) And if we compare St. Peter with “Colossians,” we shall find that things “under the earth” are equally to be reconciled through “the blood of his cross.” What indeed would be the meaning of St. Paul’s words in the 1st chapter of Colossians, unless we believe that the atonement and the blood of Christ reach infinitely further than the mere salvation of a handful of ELECT MEN? Such is our modern evangelical doctrine—a doctrine as contrary to Scripture as it is hard, cruel, selfish, and IMPIOUS. Impious we repeat, for it reduces the omnipotence of the blood of Christ to the salvation of a mere handful of mankind.

We have now advanced one step further in the “wars of the Lord,—the Titanic war of the Greek poets, which means, in reality, the seizure and imprisonment of the angels who had married the daughters of men. We hear nothing of their resistance in Scripture, and very little of it even in Greek mythology. It was more what we call a “Caption” than a war. The angels,

mighty as they were, were angels still. They knew the power of God too well to dare to resist by force of arms. They had lived in heaven, and had seen those wonders of Divine power which no human eye could endure to look upon. As we are told that Michael once contended with Satan for the dead body of Moses, and that hereafter Satan is to be seized and bound by an angel stronger than himself, we may fully believe that the "angels" were seized, and borne down, and bound in chains, by other angels commissioned and sent from heaven for that express purpose, and were then conveyed to the bottomless pit—to "Tartarus," to be reserved in chains and darkness "to the judgment of the great day." They were arrested, perhaps, while they were on earth amidst their gigantic families, and in the presence of their wives; and were transferred in a moment to the gloom and solitude of the subterranean dungeon, where they continue to this hour—in "Tartarus," far beneath the surface of the earth. And it is also remarkable that this very fact has made its way into Grecian mythology. Both Titans and Giants are represented by the poets as confined beneath the earth—some in Tartarus, others, like Enceladus and Typhœus, under mountains or islands. The poetry of Greece and Rome has caught the murmurs of the remotest antiquity—has misunderstood their meaning, it is true, owing to the faintness of the sound; but has given us, with wonderful beauty and exactness, the main substance of the great event—a war between earth and heaven, ending in the defeat of the giants of the earth by the powers of heaven; and the captivity of those giants to this hour in the subterranean depths of the globe. Such is the ancient mythology of the heathen, and such is the truth of Revelation.

One circumstance, however, deserves a special notice. We are told in the 6th of Genesis, that there were also giants upon earth "AFTER THAT"—that is to say, AFTER THE FLOOD. This is evidently the meaning

of the words, because the 6th of Genesis is just previous to the flood, and hardly leaves an interval BEFORE the flood sufficient for the fact described. The first race of Giants was swept away by the flood, and disappeared. But "after that," a NEW RACE of Giants was found upon earth—a new race after the flood had passed away. But whence did they come? As the Titans represent the offending angels themselves, so the GIANTS represent the children borne to them by the "daughters of men." These Giants continued AFTER the flood. We can only account for this by the following method. The intermarriages of angels and the daughters of men were not actually forbidden by any previous law of heaven. This is almost certain from the fact that those angels are hereafter saved, and that our Lord preached to them in prison (1 Peter iii., and 2 Peter, ii.) But had they disobeyed a positive command previously given, they would have been nearly in the same position as Satan and *his* angels, and we know that our Lord did not preach to *them*. We must, therefore, suppose that these angels were left to their own conscience and discretion. They were not actually forbidden to form marriages upon earth, but they were strictly warned *to take notice of the consequences*—they were strictly commanded to act *in future according to those consequences* as to their intercourse with mankind. The consequences became very soon only too visible. All the issue of those angelic marriages became thoroughly depraved—Giants in guilt, as well as Giants in stature. Haggai's maxim was confirmed, as we may say, before it was publicly announced. The angels saw this. They saw the depravity of their half-celestial offspring; and they found that through them the earth was filled with violence, and finally destroyed by the flood. Here was the warning. It was here that their conscience should have come in, and have checked them in their strange and wild career. They saw that such marriages *became in every case* the origin of mischief and the

ruin of mankind. They ought therefore to have desisted from the practice of intermarriage, and have renounced it for ever; but instead of this, they persevered in a practice which they knew by experience to be destructive; and it was THEN, and not before, that the sentence was passed and executed upon them. It was then, and not before, that they were cast down, as St. Peter tells us, to chains and darkness in the prison house of Tartarus; and it is here that Scripture and Greek poetry so wonderfully agree; for "Tartarus" is the Scripture word, and "Tartarus" is the well-known word of heathen mythology.

The Titans or angels being gone, a new race of enemies appeared on earth to fill the vacant place. These were the GIANTS, the children born to the angels by the daughters of men. They were, no doubt, by many degrees inferior to their fathers, for their fathers were altogether of heavenly birth, while they themselves were only angelic by one side. But as they were inferior in POWERS, so they were far superior in VICES. The fault of the angels was but one; the vices of their children were universal. The state of the world after the flood became as bad as it had been before the flood. There were Giants at both periods—"men of renown"—the sons of angels and of demigods, half angelic themselves. With all those transcendant gifts of beauty, strength, stature, and intellect, which we may imagine to belong to the angels of heaven, and which must have descended to their children, impaired and diluted in only ONE degree. This presents us with the most wonderful of all the traditions of antiquity—with the grandest of all legends. What men! what minds! what personal splendour! yet, with such superhuman advantages, what a career of guilt, and what a miserable fall. The earth was too little for such men. Their heavenly birth only made them the more unheavenly. They thought that through their birthright they had a claim to heaven. They disdained the earth as a place of banishment, and

aspired to the privileges of the skies. Unless a man is born "from above," he cannot enter the kingdom of heaven; but he must be born of the Spirit of God, not of the spirit of angels. The unnatural combination of two distinct species—of the angelic and the human—disturbed the whole order of things, and broke down the barriers between heaven and earth. The GIANTS, half brothers to the angels, laid claim to half the privileges of heaven, and would have brought heaven and earth into a connexion, both unholy and premature. Heaven and earth are to be united into one empire in due time, but it must be an holy union, and at God's appointed season. The angels and their sons, the Giants, anticipated the time, and therefore both were of necessity struck down and removed for ever from the sphere of their operations. Then began another "war of the Lord," more violent than the first.

We must now leave this subject for the present, and take one view of the "War of the Lord" which seems about to open even in our own day. War seems to be fast approaching, and it will be a war of Giants, as far as moral principles and engines of destruction are concerned, though fought out by men of no gigantic stature. No one can any longer feel a doubt as to a great continental war, in which the famous rivalry of the LATINS and the TEUTONS will appear on the battle field. ROMANISM and the LATINS are identical, and so are PROTESTANTISM and the TEUTONS. We are now, therefore, on the eve of that gigantic war in which the two great RACES and the two great CREEDS of the civilized world will be brought into deadly opposition; while semi-barbarous Sclavonia and its semi-barbarous Church will look on or carry away the spoils. All apostate; all doomed to the terrible judgments of the Last Days! Latin, Teuton, and Sclavonian—Roman, Greek, and Protestant—all reprobate alike!

What! the Holy Protestant Church—the country of the Bible Society and of Missionaries!—are THEY

apostate? are THEY reprobate? like the Latins and the Church of Rome. Most assuredly they are; and they have at last come forward, as if on purpose, to prove themselves to be REPROBATE. Who is the SULTAN? The Caliph, successor, or representative, of Mahomet. He commands and he represents the Mahometan world. His country is stained with every vice; his government is cruel. Five thousand helpless Greek women and children have been driven by the Sultan's troops into the deserts of Mount Ida, and have perished every one through cold and hunger, amidst frost and snow, in unspeakable misery. Multitudes of others have been butchered or outraged by the Turks in the open country of Crete. This man, the destroyer of our fellow Christians, the Representative of MAHOMET, has been received in London with a welcome amounting to ADORATION. No Christian sovereign was ever received with such honours or such homage. One journal announces that the CRESCENT and the CROSS are placed side by side in London! This horrible announcement is made with triumph; though such an union of the Crescent and the Cross is nothing less than the abomination of desolation. No words can express the baseness and the apostasy of which we have been guilty; and the Poet Laureate will be called upon to prostitute his genius to celebrate the crowning act of Protestant infamy. Good bye to Protestantism! It has worshipped Mahomet far more than it ever worshipped the Son of God. And then the vileness of our hypocrisy! We despise the Turks, but we want the use of their territory to secure our route to INDIA. Such is the true motive for all our adoration of the Sultan; therefore we may feel assured of the result. Our sin will find us out. The Turk will fall; Russia will advance from SAMARCAND; America will quarrel; France will turn upon us when we have done all her work; and INDIA, or our whole empire, will be LOST!

TO BE CONTINUED (D.V.).

Torquay, August 1st, 1867 (written in July).—PRICE 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

* * REGISTERED FOR TRANSMISSION ABROAD.

THE WARS OF THE LORD.

CONTINUED.

IN the last number it was observed that Satan having been deprived of the vicegerency of the globe, has ever since been striving to recover it. Having gained over the Adamic race to his side, he endeavoured to improve the victory into a conquest, by borrowing the most powerful weapon in the armoury of heaven. "Whoever shall FINALLY gain over the human race shall be the master of the globe." God had provided HIS weapon for the contest: the Seed of the Woman was to conquer the Serpent. Satan, the perpetual imitator, resolved to imitate the plan of God. The Devil, great as he is, feels his infinite inferiority to the Almighty; and while he is fertile beyond our measure, both in stratagems and resources, he is constantly prying into the counsels of God, well knowing that the depth and height of Divine wisdom exceed his own infinitely more than his wisdom exceeds that of the meanest reptile. "The Seed of the Woman shall conquer ME," thought Satan to himself; "but I will raise up a Seed of the Woman that shall anticipate the victory. I myself will conquer by means of the Woman's Seed." The Titans, the Angels, the Sons of God, are first seduced, and from their marriage with the daughters of men, the race of Giants is produced upon the earth:

a race of heroes, gigantic both in body and mind,—
half human, half angelic,—

“With Atlantean shoulders, fit to bear
The weight of mightiest monarchies.”

Alas for the human race had it been left alone! The Giants would soon have trodden the world underfoot, and claimed the earth as their own by right of conquest. But God's time had not come. Satan had mistaken the first skirmish of his light troops for the decisive battle. He was allowed to win the skirmish, but the main battle had still to be fought out.

The Giants must have appeared again on earth AFTER the flood, as far as we can understand the 6th of Genesis. The Angels transgressed a second time, after the flood had passed, and the offspring of this SECOND transgression was as gigantic and as wicked as that of the first. Then the Angels—whom the Greeks called the TITANS—were cast down to Tartarus, and are now this day in Tartarus, reserved in chains of darkness for the time of judgement. (2 Pet. ii.) But their sons, the GIANTS, still remained upon earth. Wild with superhuman strength, and conscious of their powers, they broke loose from all restraint, both moral and physical, and rushed into all the excesses of exuberant delight. We may imagine the rapture of such mighty beings: too great for anything earthly to resist, too strong to be affected by any earthly pain; to whom the worst evils which the globe can bear upon its surface were but skin-deep wounds; filled with all the joy, the rapture, the intensity, to which their half-angelic frame and nature could give birth; with the world before them in all its primæval beauty, fresh from the waters of the flood, cooled by the breezes of an eternal spring, and where all they met with, whether man or beast, gave way before them at a touch. Too great for the earth, they grew tired of its monotony; weary of its narrow limits, more weary still of its infantine joys, they longed for the

vastness, and variety, and intensity of heaven; and they resolved to conquer heaven, as they had already conquered the earth.

Here began another of the "wars of the Lord,"—a most mysterious war—a subject that may perplex the clearest mind. Happily, not essential to be understood, but, surely, not to be passed by. The traditions of antiquity speak universally of some great conflict upon earth between the **POWERS OF HEAVEN** and some gigantic beings of the globe. These traditions are not a mere work of imagination; we may be sure that they rest upon some foundation of truth. This opinion is strengthened by the fact that the Greek poets always make a distinction between the Giants and the Titans. They place the Titanic war first, and the war of the Giants second, as if they were following up some original tradition from the earliest ages of the world. A mere fabulist would not have invented two stories of successive races of giants and successive wars. One race, one war, would have been enough for fiction; whereas an ancient poet, following a **REAL** tradition, would have acted just as the Greek poets have done; for the traditions of Scripture distinctly point out two separate races of gigantic beings, and two separate conflicts of some kind. First, the "sons of God," or **ANGELS**, and next, the children born to them—that is, the **GIANTS**. First, the casting down of the angels themselves into Tartarus (2 Peter), and next, the destruction of the Giants, either by the flood or by some other means, since they certainly were prevented from destroying mankind **AFTER** the flood. There appear to have been Giants even after the flood (Gen. vi.), yet they vanished from the earth. But how, and when? By some act of special interposition; by a war between heaven and earth, handed down in tradition as the "wars of the Giants." There were, in fact, two successive wars: the first with the **ANGELS**, the second with their children, the **GIANTS**. Both **AFTER** the flood, and both nearly at the same time, yet quite

distinct from each other. The poets represent the Giants as possessing superhuman strength, heaping one mountain upon another—Pelion upon Ossa—in order to scale the heavens. The poets also represent the Gods as engaged in personal combat with the Giants. Enormous conflicts are described, suited to the grandeur of the stake and the strength of the combatants. The globe was the stake, mountains were the weapons of war, and the combatants were Angels and the sons of Angels. On the one side stood the Erring Angels, who had left their “first estate;” and their half-angelic, half-human sons. On the other side were ranged the Angels who had KEPT their first estate, and who fought on the part of God. One side weakened by the consciousness of transgression, the other side strong in the Lord. One host of combatants mixed up with the mire and clay of the world, the other fresh and direct from heaven. It was the Miltonic war described in “Paradise Lost,” except that it was fought, not in heaven, but on earth. When we consider the superhuman powers of the combatants, we may believe everything except the actual tearing up of the very mountains themselves. It ended in the defeat of the GIANTS, as a matter of course, and in their destruction or their captivity; while the Angels, the fathers of the Giants, being of immortal birth, were incapable of death, and were cast down, in chains, to Tartarus—far below the surface of the earth, and far below the depths of the deepest ocean. There they are reserved in darkness for the judgement of the great day. There our Lord preached to them in the three days’ interval between his death and his resurrection, “that they might be judged according to men in the flesh, but live according to God in the Spirit.” (1 Peter iv. 6.) The FLESH spoken of by St. Peter meaning the fleshly bodies which the Angels must have assumed when they intermarried with the daughters of men. And in due time those Angels are to be delivered, according to our Lord’s preaching when he descended into HADES,

and preached to the spirits in prison. Indeed, this follows—even from the words of St. Paul—were we to omit altogether the still stronger words of St. Peter; for how could things in **HEAVEN** be reconciled to God unless by the reconciliation established by Christ between God and the Angels who are now in Tartarus, and who shall hereafter be removed from chains of darkness, and restored to the light of life.

We discover in this wondrous history all the **ATTRIBUTES** of God on their largest and most majestic scale. Not dealing with puny men, but with colossal Angels. The attributes of God expand to the measure of the scenes in which they operate. His infinite power, which can arrest an host of angels on their march; his terrible justice, which condemns even the sons of heaven to the chains of hell, when guilty of despising the laws of creation; his goodness in not contending for ever, neither being always wroth, but sending his own Son to the glooms of Tartarus to announce to his rebel angels that a reprieve shall be published in due time. We see the stupendous power of the Blood of the Cross. **OUR** miserable preaching has for ages deceived the world by falsely telling us that the blood of Christ was shed for only a handful of the Elect,—for one man out of an hundred, and that Redemption gives ninety-nine to Satan, and only **ONE** to God! This miserable falsehood is eternally rebuked by those Scriptures which we so shamefully deface. They tell us that the blood of Christ reaches down to the depths of Tartarus, and brings up from thence hosts of mighty angels, tenfold mightier than all the human race. Thus God is magnified in all his attributes by the gigantic revelations of Scripture, as he is narrowed and affronted in all his attributes by the misinterpretations of our unevangelical evangelicals.

But though the Giants were destroyed, the gigantic **RACE** remained. The children of the original Giants were Giants like their fathers: they were the grandsons of Angels—Giants at one remove—less by one

degree than their parents, but greater by far than ordinary men. The heavenly blood still circulated in their veins, and from them it was transmitted to posterity. Long have learned men perplexed themselves with ancient mythology. The traditions of ancient heroes have been accounted for in every way but the true one. Some will tell you that all is an allegory—that such and such an hero is an allegorical representation of some natural phenomenon. One represents rain, and another sunshine. Again we are told that the exploits of a dozen heroes of the same name, are all attributed to one, so that one appears with a twelve-fold lustre. Then comes Mr. GROTE at last, and settles the whole question by the simplest operation, namely, by denying every word of it. A cold unimaginative mind—full of pedantry and empty of poetry—will settle any difficulty and cut any Gordian knot; but the dictates of PEDANTRY are as unworthy of regard as the blunders of ignorance. The truth is, there WERE GIANTS in the earth in those ancient times. The sons, grandsons, and great-grandsons of the original Angels, and of *their* sons, the Giants. Those men with angelic blood in their veins became the leaders and rulers of mankind. The fire, the genius, the beauty, the strength, and the strong will, descended from birth to birth—from the ancestral Angels to their earth-born posterity. The light of heaven flashed along their features, and the fire of heaven glowed along their veins. Who was like unto those sons of Angels? Who could stand before them? One glance was enough to decide the contest. Mankind gave way before them, and they became just what the Scriptures say: they became “Men of renown.” Their names and their renown live to this very day. Hercules was one, Theseus was another. Achilles, Agamemon, Ulysses, were all of them descended from that Giant blood. The heroes of the Iliad are all represented as sons of Grecian kings; but the kings of Greece were descended from other heroes still greater than themselves; and it was

the surpassing greatness of those original heroes which made them kings of Greece. Monarchy, in those days, was not hereditary, but elective. The bravest warrior became the monarch of each military state; and the sons of Angels were the bravest of the brave. *Their* sons again inherited the angelic blood, and, in virtue of that blood, they succeeded their fathers upon the throne. The Theban and Trojan wars were fought out by the remotest heroes of the Giant race. The last fire of heaven—the last angelic blood—gave glory and might to those far-famed warriors of the Thebaid and the Iliad. Achilles surpassed all other men—not by the force of HUMAN nature, but by the force of that ANGELIC nature which he derived remotely from the original Titans—from the fallen Angels who had married the daughters of men. The incredible prowess attributed to the ancient heroes can never be accounted for by natural operations. It can only be accounted for by supposing that the races of heaven had intermingled with the races of the earth. This alone can explain the difficulty, and justify the traditions of the poets.

But all families wear out at last. As some one has said, “Where is Bohun, where is Mowbray, and last, and most of all, where is PLANTAGENET?” From father to son, the angelic blood became less and less; the feebler blood of the earth became more and more; until, at length, scarce a trace was left of the original power. The father was a Giant, the son was only an hero; the grandson a brave warrior, the great-grandson an ordinary man. More slowly, perhaps, than this, but still surely, and by degrees, the VIRTUE of the race wore out—the physical powers sank down to the level of mankind. Yet even then, not all was lost. One ray of heavenly light—one drop of celestial blood, struggled on against the tide of our coarse terrestrial nature. It is, perhaps, to that one lingering DROP that we owe those renowned races of our modern times; the Norman conquerors, the Arthurian heroes, the

seven matchless brothers of the house of Hauteville, and the great Plantagenets. Those families in which genius and courage continued so long and so pre-eminently, that some special cause must be looked for to explain the wonder; and the cause may have been the presence of the last traces of angelic blood. We leave this to the reader's consideration. But whether correct or not, the intermarriage of Angels and the "daughters of men," as declared in the 6th of Genesis, is a fact that cannot be controverted except by the most profligate misinterpretation of Scripture. Not that we mean to take the ancient poets literally. We do not assert that there were ever such individuals as Theseus, Hercules, or Achilles; but those men and those names, we believe, to have been **TYPICAL**. They represented the actual heroes of the heroic age, and they exhibit the impressions left upon the minds of the great poets by the traditions of that age. There were once upon earth a race of heroes of supernatural powers. Those heroes were descended from the "sons of God," and their wonderful prowess and achievements left an impression upon the mind which broke out into light in the poetry of Homer.

The war of the Giants ended, and the ordinary race of mankind re-possessed the earth. But not altogether; not without dispute. We are expressly told, both in the books of Moses and in 2nd Samuel, that the Giants still continued to exist. They were driven into the corners of the earth, and a remnant was scattered here and there; and it is remarkable that the records of almost every nation dwell on the history of gigantic men in the earliest ages of each separate country. The Scandinavian legends are full of these traditions. So are the British legends of Wales, Brittany, and Cornwall. So are the Greek; and above all, as we have said, so are the Scripture legends of Canaan. The true word of God agrees with the half true, half exaggerated traditions of ancient men. The war of the Giants ended in the complete subjugation of the

disobedient ANGELS, the Titans of Greek poetry. It was impossible to allow a rebel ANGEL to continue upon earth. The half-angelic race could no longer be endured, much less could it be permitted to extend. Therefore every Angel who had transgressed was hurled down to "Tartarus." Not one was left to propagate the breed. There they lie, far beneath the ground, awaiting in chains and darkness the judgement of the great, yet not without the hope, or even the certainty, of pardon and restoration. Does not St. Paul tell us that the saints shall "judge Angels"? And what can this passage mean, except it refer to the judgement day in which the saints shall be assessors with Christ in the judicial government of the world—in the government of all the universe—though not in the immediate act of pronouncing sentence upon the guilty?

And here we may observe that the words of Scripture confirm the opinion that the Giants continued AFTER the FLOOD; for Joshua speaks of a remnant of the Giants; and what can be meant by a remnant of the Giants, unless a remnant of those Giants who were engaged in the wars of the Lord, and who lived AFTER the flood. Those Giants who lived BEFORE the flood could have left no remnant behind. The EMIM, the ANAKIM, Og, the king of Bashan, and, above all, Goliath and his family, were the "remnant of the Giants." They fled from the general war into the recesses and mountains of Canaan, and were permitted to remain, as a monument of angelic transgression, and as an evidence of the supremacy of Jehovah, in that day when the Anakim were cut off by Israel, or when Goliath and all his race fell before David.

The "GIANT CITIES of Bashan," of which we have lately heard so much, would afford a wonderful proof of the existence of a race of Giants, and especially of their existence after the flood. Yet we do not wish to dwell upon these extraordinary discoveries, because there have been of late so many false and blundering

stories published about the Holy Land—so many half-educated men have spoken with that positiveness which ignorance always creates, that no one can feel sure that we can place dependance upon any tale of wonder which refers to the Holy Land.

The “wars of the Lord” continued, though the Giants were subdued. God and Satan still contended for the FINAL possession of the earth—of course, by divine permission, and for the full display and expansion of the divine attributes. The Devil fought out one campaign, with Giants and Angels for his allies. He was defeated in the gigantic war, and he tried a new campaign, with moral and intellectual weapons. He thought at first, as most people think, that physical strength and size would carry the day. He found himself mistaken. The Giants whom he had raised up by seducing the Angels were ignominiously put down. His gigantic allies retreated to the mountains of Canaan, or to the recesses of the north, and left him to try a new campaign with allies of the ordinary kind. No Angel dared any longer to intermarry with the daughters of men; and Satan, even if he had been so inclined, could have raised up no second gigantic race. Then came the race of the HEROES. Nimrod, the son of Ham, led the way in this new campaign. The sons of the Giants—the descendants of the Angels—no doubt, were leaders in every work of rebellion. We find in ancient mythology, innumerable persons who belonged to the earliest ages of tradition. These persons were heroes, warriors, and princes. They excelled in warlike prowess, in talent, and in inventive genius. They destroyed men by war, or repaired the destruction by the invention of new arts. This was the SEMI-GIGANTIC war: a race of Semi-giants, the grandsons of the angels, putting forth their superior strength and genius to subjugate the world first, and then to decorate it. They first conquered the soil, and then built on it a temple—not to God—but the Prince of Evil. They subdued the ordinary human race

first, and then threw over it the fascination of their half-angelic gifts. This formed an ERA of TRANSITION. The earth was passing from one stage of evil to another. First it was the revolt of Satan himself, and of his angels—a state of things altogether superhuman and supernatural. Of the events of those stupendous times no record is left. There was no man there to witness the event, nor could human language have described it. The book of THAT war is written in the language of the “gods.” The Angels and their sons the Giants came next, and when they fell they were succeeded by the offspring whom they had left behind. We observe in all this a manifest transition. First, the earth was in the hands of Satan and his angels; secondly, of Giants; thirdly, of Giants once removed—the offspring of the Giants. These semi-gigantic men fill the whole space of mythology from the earliest records down to the Trojan war. That period of about 1000 years is occupied by the achievements, crimes, and wars, of the semi-gigantic race—of those who are known in history under the name of “HEROES.” They were marvellously great, and far transcended ordinary men; but they were inferior to their forefathers the Giants, because they were further removed from their ancestors the Angels. With every new generation the Angelic principle became less and less, and the mixture of ordinary humanity became more and more. This happens in every race, and is nothing but the inevitable law of generation.

The TROJAN WAR marks one great epoch. It was the last grand scene of the semi-gigantic age and the transition moment of the earth. The gigantic age passed away altogether; the spear tapered down to its last point: far less massive than before, but more acute and penetrating. From that day forward the Devil has carried on his “wars” by means of ordinary men. He has made up for the smallness of their size and the narrowness of their genius by conferring on them a double share of restlessness and activity. The huge

Giant disdained everything but force; but the diminutive ordinary man rested half his trust upon dexterity and art. He made everything an art, and undermined the mountain like an engineer, where the giant would have heaved it up like an earthquake. We see this fining down of operations even in the traditions of mythology; for the Giants of mythology heaped mountains upon mountains, while the Heroes of the Iliad got no further than the throwing of stones. Not that we are bound to accept any of these traditions as literal facts, but we may accept them as measures of the times. The earlier records of mythology are borrowed from the remote recollections of Giants and of rebel Angels, while the records of the Trojan War represent the transition period of the semi-gigantic age.

An age succeeded of ordinary men. There were no longer Giants or Heroes. Men shrunk to ordinary size, and no longer played with mountains or with rocks. But a little child can set fire to a city, as a little tongue can set fire to the course of nature. The Devil no longer set men to work in building up towers to heaven. He kept the "heavenly places for himself (Ephes. vi.), and was content to carry on his operations near the surface. He made up by activity what he had lost in strength. Instead of solitary Giants he employed populous cities and warlike empires. Instead of individual Heroes he had mighty armies. Assyria, Chaldaea, Egypt, and their kings, took the place of the gigantic wanderers. It became a settled government of organized rebellion instead of an irregular contest of individual malcontents. This was, in reality, an *improvement* of operations. He had learned wisdom by experience, and instead of acting upon a few powerful agents, he corrupted the whole human race, and converted all men into instruments of rebellion. Instead of a few desultory attacks, he has ever since been carrying on a regular series of campaigns for the reconquest of the globe. He has been incessantly striving to be crowned by Universal Suffrage.

In this new warfare, the wisdom of God contrived a plan which set point to point, and buckler to buckler—a plan of direct and complete opposition. The Devil contended for the earth—not with the weapons of Giants, but with the weapons of NATIONS. As long as Giants were the weapons, divine power interfered directly: miraculous power alone could encounter Giants. The flood was a gigantic miracle against a gigantic race. But when NATIONS of ordinary men became the weapons of war, the ordinary course of things was renewed, and nation was opposed to nation, as in ordinary life. God chose first one man, and in due time expanded that one man's race into a nation of Twelve Tribes, and of 600,000 fighting men. He placed that nation in the land of Canaan, the centre of the civilized world, and in the centre of the centre he placed the capital city, Jerusalem. He made that nation his representative upon earth, and the divine garrison of the globe. The land of Israel represented Heaven, Jerusalem represented the Heavenly City, and Israel represented the Deity himself. There was man against man, and army against army: the Gentiles and their king under the banners of Satan; Israel and David under the banner of God. The war began which has continued to this hour, and which shall continue until the Son of David shall have made Israel the ruling nation of mankind. The first campaign of that immense war was fought under Joshua, in the land of Israel itself. Israel was victorious, and the forces of Satan were destroyed. Jehovah showed his pre-eminence at the very first; and by the immediate conquest of Canaan, he taught both men and Angels that nothing earthly or unearthly could contend with HIM. We must also remember that Israel not only fought FOR GOD, but in direct obedience to a special command; with all the ceremonies of religion, and with the Ark and the Priests moving at the head of their armies. So far, the contest was decided, and the CASE WAS ENDED. The men of God had defeated the

men of Satan. The earth was the field of battle, and the field was gained by the armies of Jehovah. Extend the strife, and the same result must have occurred a thousand times. Israel could have fought on until all the globe had been conquered, and all Satan's men had been destroyed; and, therefore, so far the case was ended, and the earth was won back from the Devil.

But this alone was not enough. The victory was only PHYSICAL; it was not spiritual or MORAL. It was a victory by main force, not by conviction or regeneration. The power of God had been completely vindicated, but his justice and holiness still remained to be displayed. It is enough for man if he conquer by main force; but it is the glory of the Lord that when he gains the victory he gains by the display of ALL his attributes—his power, wisdom, justice, holiness, and mercy. Man is satisfied to triumph by his coarsest attribute of power; but the Lord will triumph by all attributes alike. Then began a new and protracted campaign—the slow campaign of moral and spiritual war. ISRAEL has conquered by physical strength; but can Israel conquer by moral and spiritual power? That is the grand question of the world; for if Israel fail in spiritual power, the whole contest will have failed on the part of Heaven. But this would be impossible, and it cannot be. Israel MUST triumph spiritually at last, as much as they triumphed physically at first. Here was the greatest strain and difficulty of all—insurmountable for man, but no obstacle to God.

In this new SPIRITUAL warfare, Israel was tried first. Israel was the spiritual sword, and the sword must be tried before it can be trusted. Again and again it miserably failed. Its edge was turned; its point was blunted against the bucklers of the heathen, and at last it was thrown aside as a feeble, useless weapon—but not for ever. Then divine power prepared another sword. It took a weapon from the armoury

of the heathen themselves, and forged it into an instrument of conquest. The Gentile Church took the place of Israel in the hand of God, and with it a new campaign was begun. How did it succeed? As badly as the other. It turned back upon the hand that held it, and employed its elastic force in endeavouring, as it were, to wound the Lord himself. The failure of the Church has been complete! In place of bringing round the world from the power of Satan unto God, it has itself been brought round to the world. In place of setting up the kingdom of God, it has formed an alliance with the kings of the earth; and in place of being a separate nation, it has become a conquered PROVINCE; and the Lord "looked, and there was none to help," and he "wondered that there was none to uphold." Therefore, he says, "Mine own arm brought salvation unto me, and my fury it upheld me." No external power can bring the war to a successful issue. The Devil conquers against every weapon except one, and that ONE is the last arrow of the quiver—more effectual than all besides, and equal to every opposition. Satan, by a feeble imitation, brought in Giants against God. The "Seed of the Woman" (the sons of Angels) were to defeat the "Seed of the Woman" (the Son of God). But in due time the Son of God will appear in his own person to bring salvation with his own single arm, and to end the war at one irresistible stroke. Every earthly weapon has been tried: Angels themselves have been brought upon the field: yet the war has not been ended, nor the victory won. Then comes, at last, the Son of God himself on the white horse of triumph. He carries the ensigns of victory BEFORE the battle has been fought—assured beforehand of success; and when he appears, the war and the case will be closed for ever! The earth is won, and the claim of Satan is suppressed.

That last war will be a war of Giants, like the first. The contest began in heaven with superhuman combatants, and so it will end. (Rev. xii., xix.) In the mean-

time, a war of Giants is preparing before our eyes: not of gigantic men, but of gigantic operations. The "wars of the Lord" are going on at this day as much as in times past. Every war of nations is but a part of the general question, "Shall Satan gain over mankind to himself, and become the ruler of the earth, as he was before man was created?" Let us at least SUPPOSE such a question and such a contest between Heaven and Satan ever since Satan fell. We have, then, the Prince of the Air, with all his angels, in the lower regions of the atmosphere, contending with the King of kings, whose throne is in the highest heavens, far above the atmosphere of the globe. EARTH is the prize, and mankind are the instruments of warfare. The very fiercest and deadliest part of the strife is still to come; it seems to be coming now, upon the present generation. There is no escape. The kings of the earth and of the whole world are being gathered to the battle of that Great Day. The evil spirits are gone forth, and Armageddon may be near. The tide, both of policy and of war, is tending to the EAST. It has ebbed away from the West, and the East is ready to be overwhelmed.

TO BE CONTINUED (D.V.).

P.S.—The Emperor Napoleon is waiting for his NEW GUNS; and Austria, Russia, Garibaldi, the Americans, and the FENIANS, are all waiting for HIM!

N.B.—A DOUBLE NUMBER of the "VIALS" will be published on the 1st of October.

Torquay, Sept. 1st, 1867. (written in August).—PRICE 2d.

LONDON:
PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.
DUBLIN:—J. ROBERTSON, GRAFTON-STREET.
AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.
ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

*** REGISTERED FOR TRANSMISSION ABROAD.

THE WARS OF THE LORD.

CONTINUED.

Adam and the Adamic race were set up as the Conqueror's prize, and with them the world which they inhabit. "Whoever gains the race of Adam shall gain the world along with them." Such may be the conditions of the great war which has been raging for 6000 years throughout our globe. Adam falls, but is redeemed, prospectively, by the Seed of the Woman; and both he and his sons are brought forward again upon the field for a second conflict. Again and again they are defeated by Satan. Angels themselves take part in the contest without license from Heaven, and raise up a host of gigantic men to assist mankind. Those half-angelic men become more corrupt than the ordinary race, and fill the earth with treason doubly traitorous. They are destroyed, and their defeat is a second victory over Satan. The war of the Giants was a kind of interlude in the general strife; and when it had ended, the ordinary mode of warfare was resumed. The Devil sets up empires of REBELLION, and for a while is left alone to his devices. Then God chooses a people for himself to bear witness to his rights, and to hold one province of the globe for the Lord, as the representative of the whole. That race of witnesses became thoroughly corrupt, and the Lord's

garrison betrayed its post to the emissaries of Satan. A SPIRITUAL Witness was then raised up in the Christian Church. Israel had been a visible and SECULAR witness expressly commanded to occupy the earth in the name of the Lord; but the Christian Church is a spiritual and invisible witness, expressly commanded to be separate from the world, and to confine its testimony to a perpetual declaration that the Earth was the kingdom of God, and that the Son of God would reign over it in due time.

We observe, therefore, a two-fold arrangement of TESTIMONY: first, a secular and visible testimony through the means of Israel; and next, a spiritual testimony through means of the Church. Visible as individuals, but invisible as a body corporate. These two Witnesses were to keep up the Divine claim and the Divine protest upon earth until the time should come for the grand DECISIVE BATTLE. Since the fall of the Giants, the War between Heaven and Satan has continued in every variety of form—moral, spiritual, intellectual, and even PHYSICAL; for the Devil is the “Prince of the Air,” and we may be sure that he converts the fluid of life into an instrument of destruction—convulses and agitates the atmosphere with storms, strikes it motionless with calms, and poisons it with his deadly breath. Yet though it was the will of God that the war should rage so long, he would not leave himself without a witness; he would not permit Satan to carry on a conflict with Heaven unchecked by a Permanent Protest on the part of the TRUE KING. But the two Witnesses were seduced, both the one and the other. Treason overwhelmed them like a flood. It drowned their voice, and put out the light which God had entrusted to their hand. Israel fell into idolatry, and fought on the side of the enemy. Christianity became utterly depraved, and exceeded even the treachery of Israel. Then the world beheld a scene at which angels stand aghast: the Christian Witness coming forward, with the sound of the trumpet, to

belie the very testimony which it was commanded expressly to uphold. Laity and clergy, evangelicals and men of the world, all agreeing to deny the Kingdom of God. Perverting Scripture, explaining away prophecy, ridiculing the Second Advent, and proving by false logic that the Earth was to be destroyed, and that the Reign of the Son of God was a mystery or a fable. Taking all it could get, both in this world and the next, but determining to give nothing in return. Passing a decree that God should never reign over his own world, and yielding all the victory to Satan when the earth should be burned up. For if God is not to reign over the earth, then Satan has gained the victory. "This is the Heir; come, let us kill him, and the inheritance shall be ours!" Such has been the cry of Christendom for a thousand years; and ministers and people have become hoarse in raising it! They love the Lord afar off, to give them rain and sunshine, but earnestly hope that he will not discompose their arrangements by his presence. Both the Witnesses have failed, and after 6000 years the controversy between Heaven and Satan continues as undecided as before. Still the Devil claims the Earth as his own; still the (apparent) victory is on the side of EVIL; still the air is filled with the hosts of apostate spirits; and every storm that rages is witness to the presence and the triumph of the Prince of the Air; still the testimony for God is drowned alike by the roar of the tempest and by the uproar of the world; and the Rightful King is disrowned by the hands, not of the ungodly alone, but of his own people,—by those who preach the Gospel as well as by those who deny it.

But in spite of all, "the Earth is the Lord's, and the fulness thereof." He will make good his claim. "Known to God are all his works" from the foundation of the world. He has arranged the plan from eternity, and will neither hasten nor delay to avoid the taunts or the opposition of his adversaries. Since Satan fell, long before the time of Adam, the weapons

were prepared, the plan was formed, and the moment of victory was fixed. A triumph by main force, as we have once said, would have been unworthy of the greatness of God. It would have left no room for any attribute but POWER. But the slow and gradual progress of the War has left room for every attribute,—for power, wisdom, justice, and mercy. Well! Everything has been tried that could be tried by ordinary means and by natural operations. Every testimony has been raised up that could exist without a miracle. All classes of mankind have been summoned to bear witness to the Divine claim, and all have proved FALSE WITNESSES. To “believe a lie” has been the glory of all ages and of all nations. Let the Elect be called into court. Let God’s own people be summoned on the trial. “By the virtue of your oath, give in your evidence.” The Elect, the Evangelicals, are duly sworn, and called upon in evidence. “On the virtue of our oath, we swear that we know nothing, hope for nothing, understand nothing, and BELIEVE NOTHING, as to the Kingdom of God upon the earth. We have heard of fools who believe in it; but our own belief is that the Earth will be burned up, and that as long as it continues it will be the Kingdom of the DEVIL.” The case is closed; the evidence is dead against the claims of Heaven: it is defeated even on the testimony of its own partisans; and Satan bows his thanks to the Evangelical party, while he quits the court in triumph. Astonished by the bow, horrified at deserving Satan’s thanks, the Evangelical party returns home in confusion to ponder over the evidence they have given, and to mystify every text of Scripture in order to justify their treachery. When safely lodged at home, they soon pacify their consciences with the well-known remedy, so long approved of by the most eminent expositors: “If the Scriptures fall in with your opinions, always insist on their being literal; if they contradict your opinions, always vow that they are spiritual. Keep stoutly to this rule, and you can never go

wrong." A most undoubted truth ; for no one can be wrong who decides that black means black, when black is on his side, and that black means white, when white is what he wants.

"*Deus patiens quia æternus*:" "God is patient because he is **ETERNAL**." In calm derision the Lord looks down on the triumph of his enemies, and the treachery of his friends. He neither hastens nor draws back. The day has long been fixed both for the beginning and the end of the **LAST WAR**. No earthly man can be trusted either as a champion or as an evidence. Joshua and David conquered for God ; but their victorious troops deserted to the enemy. The Twelve Apostles bore witness to the Kingdom ; but their unfaithful converts bore **FALSE** witness against the Kingdom. "It is better to trust in the Lord than to put any confidence in man." This maxim is as much honoured in heaven as it ought to be upon earth. The Lord himself trusts only in the Lord, and puts no confidence in man. "He looked, and there was none to help ; he wondered that there was none to uphold : therefore his own arm brought salvation unto him, and his fury it upheld him." "He will tread down the people in his anger, and make them drunk in his fury ; and will bring down their strength to the earth." He will revoke the quarrel into his own hands, and finish the conflict at one blow.

It is **THEN** that the greatest of all the "wars of the Lord" shall begin. The War in Heaven against Satan was a war of mere physical force ; there was no moral warfare,—no fluctuation either of principles or of power. Clearly and hopelessly wrong, Satan and his Angels were driven by main force out of the Earth, and banished to those regions of the air which they occupy to this day. The cold, cloudy, monotonous air is spread before them instead of the ever-changeful beauty of the Earth. The Angels who "left their first estate," and the Giants who succeeded them, were also equally put down by a war of physical force.

There was no place or necessity for intellectual war. The war was simple and direct. Strength of arm was the only thing required, and that strength was altogether on one side. But the "War" that is to come is different from all other wars, either past or present, and probably from all that may follow, until the final "Restitution of all things." The preceding wars were confined in one case to the heavens; in another case to the earth. They were fought out, at one time, by main force, without any moral conflict; at another time they were both moral and intellectual wars; but the combatants were only puny men, and no longer angels or half-angelic giants. But the "war" that is to come will be the consummation of wonders. "A wonderful and horrible thing is done in the earth," and wonderful and terrible will be the retribution. Heaven and earth are not enough for the grandeur of the strife! HELL and the GRAVE will stalk across the scene, and the depths of the Bottomless Pit will open and send up their hideous spectres. The glories of heaven, the glittering armies of the earth, the grisly phantoms of the grave, the monstrous forms of the bottomless pit, will all appear, to fill the battle-field with one enormous picture of terrible magnificence. Light and darkness, deformity and beauty, will all be there, to give variety, and gloom, and colour to the scene. Angels and evil spirits, men and devils, spectres and horrible abortions, will be mingled in one struggling mass. Above them all, the LORD HIMSELF will be seen on the white horse of victory, and with his flaming sword; surpassing all in greatness; and fire and earthquake will convulse the course of nature. Lurid flame, and thunder, and confusion, will complete the terrors of the conflict. No element of power, or grandeur, or fear, or desolation, will be wanting from that strife—"the battle of that great day of God Almighty." (Rev. xvi.) When God contendeth, he WILL overcome; and he will take care that the last decisive battle shall be worthy of his name. Those battles which have decided the fate of

empires have always been great—Pharsalia, Lepanto, Leipsic, Waterloo; but what will be the greatness of that battle which is to decide—not the fate of an empire, but—the empire of the globe?—which is to end the war of 6000 years between the Creator and the Creation? All the images of terror are gathered together in prophecy to convey an idea of the scene; yet all are too faint to express the reality.

The world sleeps on in its death-like sleep, or awakes to the paltry questions of the day—the votes of a Parliament, the speed of a race-horse; and laughs to scorn the grand council-chamber of heaven, or the promised apparition of the white horses in the skies! Man has long decided that there is nothing greater than himself, and that when he is quietly provided for in paradise (or in the opposite place), everything is done, and nothing more is to be expected. He disdains to be told that HE is NOT the PRINCIPAL—that he is only the stake for which the Powers of the Heavens are contending; and that before all is settled, those tremendous Powers must arrive in person on the scene. All the efforts of literature, and even of so-called EVANGELISM, are exerted to confirm him in his self-conceit.

When the grand moment is to arrive, it would be presumptuous to enquire too precisely. “Of that day and that hour knoweth no man; nor even the angels of God.” What is concealed from angels we may be sure has not been revealed to man. And what is more, if it had been revealed to men it could not be concealed from angels; for angels are all around us. They who fix the time will always be mistaken. We can only say that it SEEMS to be near at hand. It will come when the Man-child is ready to be taken—when the exact number has been completed of those who are to be removed ALIVE. The Rapture of the LIVING Saints is the birth of the Man-child. The Living Saints are carried up through the air. The enemy is in the air beforehand. He snatches at the saints as

they pass up through the skies; but the speed of God is greater than the speed of Satan. The Saints outstrip the enemy, and arrive in safety before the Lord. Once in the Lord's presence, they are secure for ever from all personal violence; but while passing through the air they had been liable to attack, because the camp of the evil spirits is in the "air," or what we call the "celestial spaces" between the earth and the stars. It is for that reason that St. John has used a forcible word expressive of great haste. "Erpasthè,"—"He was snatched up,"—is applied to the Man-child. He was snatched up quickly, out of the reach of the evil spirits. But even in the presence of the Lord the Man-child is not quite at rest. The Devil, no longer able to use violence, pursues him still, with all the malignity of which the case admits. He becomes the "Accuser of the Brethren," and inveighs against them before the Lord. "These men," he says, "are only just taken from the earth. They passed from the midst of earthly scenes and earthly occupations—raw from the world—into the immediate presence of the Lord. They had no kind of preparation; they did not pass through the gates of death; but went up fresh and reeking from the earth, into the divine assembly of the 'air.' They are not fit for the company of the Lord and his angels, for they have not had even one moment of preparation." Such will be Satan's plea against the saints translated from the earth without passing through death. It really seems a formidable plea; but it is over-ruled through the "blood of the Lamb." (See Rev. xii.) Yet still the enemy perseveres, and urges the accusation "day and night," with the vehemence of a last resource. Then another "war of the Lord" shall begin. (Rev. xii.) There will again be war in heaven: Michael and his angels on the one side, and the Devil and his angels on the other. Another war in heaven! Another war of giants and more than giants! A literal war—a battle of angels against angels!—equal to the battle described by Milton. A

war, not of the elements alone, but of the very lords of the elements, themselves. Satan is the "Prince of the Air;" he is permitted to rule over the atmosphere. He will summon to his aid, in his last battle, all the power and fury of the air. He will convulse the firmament above, and shake the earth with the thunders of the elements. We may be sure that so great a war will not be waged in heaven without producing its effects upon the globe. The remote concussion will throw all nature into confusion; the immediate battle the earth could not endure. "The powers of heaven shall be shaken," says our Lord; and so they literally will: for when the "Prince of the Air" fights his last desperate battle, we may be sure that he will summon all the powers of the atmosphere to his aid. Angel against angel—thunder-cloud against thunder-cloud—tempest against tempest—heaven and earth shaken by the strife—"the sea and the waves roaring." And then the terrible conclusion, more terrible than all. The beaten army of evil spirits is driven down into the earth. The whole host of dæmons comes headlong to the ground—defeated, furious, yet still with superhuman strength. Woe to the inhabitants of the earth in that dreadful day! The defeated army rushes down upon mankind—fills the air—glides along the ground—crowds into the streets—overshadows the fields—gathers upon the mountain tops—and converts the globe into a citadel of defence. This horrible garrison jostles man out of his place, and usurps the dominion of the world. The world has long preferred Satan to God, and rejected with loathing the presence of the Lord. It shall at last be taken at its word, and shall be given over to Satan body and soul, to experience the full blessings of his presence. It shall then learn—too late—what it is to reject the Lord, and to worship the vilest creature more than the CREATOR.

That there will hereafter be a war in heaven, can admit of no doubt. The old-fashioned attempt at mystifying this passage in Rev xii. cannot be admitted

any longer. We are told that "heaven" means the court of the Roman Emperor, and that the "war" means the contest between Constantine and his opponents. Mr. Elliott upholds this opinion, and there may be other interpretations equally absurd. In one place, heaven means heaven—the place of God's glory; in another place it means the court of a profane, hypocritical, or apostate Emperor. Such shifting of terms is a favourite trick, but most dishonest and unworthy. "Heaven means the firmament above our heads, in its fullest extent; and in that firmament another war shall be waged. The "earth" also, means the literal earth into which the Devil and his angels will be driven down. St. Paul tells us that wicked spirits are in the "heavenly places" (Ephes. vi.); and if wicked spirits are in the heavenly places, what is more natural than to suppose them to be driven out of the "heavens" by main force. Had Mr. Elliott and others remembered the passage in 6th Ephesians, they need not have turned Scripture into a riddle, by making "heaven" mean "heaven" in one chapter, and "heaven" mean the earth in the very next. The Devil and his host of wicked spirits are in the "heavenly places"—what are now called by astronomers the "celestial spaces." The Lord comes down from the higher heavens, and takes up the Church to meet him in the "air"—that is to say, in the "celestial spaces." (1 Thessa. iv.) But Satan and his angels are in the "heavenly places" at that very time, as they are now; and what can be more reasonable than that the enemy should be expelled to make room for the Church. It is said by Solomon—"The king that sitteth on the throne of judgement scattereth away all evil with his eyes;" and when the Lord shall sit on the throne of the "heavenly places," surrounded by the Church, can we doubt that HE, the greatest of all kings, will scatter the hosts of the evil spirits? In all that has been said, we have kept close to the very LETTER of Scripture, and have neither added thereto, nor taken therefrom; whereas the

figurative interpretation turns Scripture into a riddle; and besides, completely leaves out of sight the important fact that the "heavenly places" are the actual residence of the wicked spirits. (Ephes. vi.) What a woful mistake to overlook this essential statement, or to turn IT, like the rest, into a riddle! There will be a LITERAL war in heaven, because the wicked spirits are LITERALLY in the "heavenly places."

The Devil, we are told, comes down to the earth in great wrath; and as his time is but short, he will not remain idle. He at once begins to raise up the personal Antichrist as his agent and instrument against God. It is at this point of time that John sees the "Beast" rise up out of the sea, and that Beast, we are told, is the Apostate King. The Beast is figurative, because we are TOLD that he is figurative: the "heavens" are literal, because we are NOT TOLD that they are figurative. When the Beast arises, it is for the purposes of war, and with his rise begins the last war of the present dispensation.

In this last war, all the powers of the earth and the heavens—of good and evil—will be drawn into the field: all the arts of Satan, all the wickedness and ferocity of man, and all the miracles of God. The earth will be filled by the evil spirits cast down from the heavens. The wickedness of man will become sevenfold greater than before, because he will be then surrounded on all sides by the spirits of evil. The wrath of the Devil will be met by the still more terrible wrath of God; and the utmost rage and fury of the human heart will break forth—man against God, man against man, man against his own immortal soul. The Devil claims the earth as his own; mankind claim it as their own. The rightful owner is equally abhorred by both. A treaty of alliance will be formed; men and Devils will unite in one dread confederacy to expel the rightful King, and to divide the earth between them. Allegiance to God will be declared by statute to be High Treason, and the penalty will be death!

The axe will be brought forth, burnished and made sharp, to fall upon millions of the people of God. Earthquake and fire will avenge their deaths; the sword will be drawn by nation against nation; and the earth will become one vast field of slaughter. Miracles will be wrought, sorcery will evoke the evil spirits in all their varieties of form, and heaven, earth, and the haunted atmosphere, will mingle together in one hideous strife. "Woe, woe, woe, to the inhabitants of the world!"

Then will be the time of the "Great Tribulation," from which, through the grace of God, a vast multitude shall be triumphantly delivered, "having washed their robes and made them white in the blood of the Lamb." (Rev. vii.) Yet even those who are delivered shall be saved as "by fire," and shall be compelled to endure the pains and terrors of the Great Tribulation. Happier will be the lot of those who shall be found prepared and watchful, and shall be removed ALIVE from the earth before the Tribulation has begun. God rewards every man "according to his works," and there will be many degrees of reward, and many STAGES of REMOVAL, during the continuance of the great Antichristian war. The 15th of Revelation clearly proves that many persons will be taken up to meet the Lord in the air AFTER the first Removal of the Church, yet BEFORE the Lord shall come down on the Mount of Olives; that is to say, there will be at least one Rapture of the Saints during the time of the Great Tribulation, and in the interval between the first Rapture and the descent of the Lord upon the earth. There will probably be many such intermediate stages of Removal, according to the FITNESS of each body of Saints; but there must certainly be one, or else we cannot understand the 15th of Revelation or the existence of the Harpers on the Sea of Glass; for that sea of glass is in the heavens, and seems to represent a mass of luminous clouds, lit up and coloured like fire by the rays of the setting sun.

In that last war **ENGLAND** will certainly be involved. And we believe that **EGYPT** and the Suez Canal will be the cause of a deadly conflict between this country and **FRANCE**. How that conflict is to end we may learn from the 11th of Daniel; and we need not incur the odium of declaring the **FATAL TRUTH**. The Word of God will speak for itself. But as the "wars of the Lord" were gigantic at the first, so they will be gigantic to the last. The 19th of Revelation offers to the eye a spectacle as gigantic as it is magnificent. First, the Marriage takes place in heaven; and next, the Lord assumes his new and warlike character, and puts on the "Lion of the Tribe of Judah." The Son of David must of necessity be a warrior, for his father David was the greatest warrior of his age. It would be out of character and impossible that David's Son should always be a Lamb, and never be a **LION**. After the Marriage Feast he mounts the "white horse" of victory, and goes forth "like a giant refreshed with wine." The saints who compose the Church mount their white horses too, and follow him as "the Captain of the host of the Lord." He wears the diadem of royalty to shew that he is coming as a **KING**, and he descends to the earth at the Mount of Olives. (Zech. xiv.) The white horses are literal horses; the diadems, the fiery sword, and the name written on his vesture, are all literal alike. Then follows indeed a war of Giants—the giant power and more than gigantic valour of the Lord and his attendant warriors. Giants may be defeated; the Lord, never. Giants are capable of fear; the Lord and his saints are fearless as Omnipotence. On one side are the Giants of the heavens; on the other, the assembled armies of the world, and perhaps the hosts of the evil spirits. The battle of Armageddon is fought, and the Son of David conquers at a blow, as his father David conquered the Philistine in the valley of Elah. The battle is ended, and the **WORLD IS WON**.

The first "war of the Lord" was a war of Giants and of **SPIRITS**. So will be the last; for the army on

white horses will be an army of Giants, and the wicked spirits who once contended for the earth before, will be found under arms again at the battle of Armageddon. And Satan, we should observe, will be defeated by his own weapons, and upon his own plan of operations. He led on the angels to intermarry with women that he might raise up a brood of GIANTS to win back the earth for himself. God brings forth his Son, born of a WOMAN through the power of the Holy Ghost. (Luke i., 35.) And then he sends out his Son to war, gigantic with that Presence which fills the universe, and sets One Giant of God against all the united giants of the earth, the heavens, and the bottomless pit. He sets One against all, and conquers at a blow, as David by one stone out of the brook conquered both the Philistine giant and the Philistines themselves. He turns the devices of the enemy against the enemy himself, and slays him as David slew Goliath with his own sword. The ancient "wars of the Lord" were in the heavens, invisible to man; but the Closing War of the Dispensation will be fought out on earth, before men and angels—before the Living and the DEAD.

The new dispensation will also be a time of war. The Millennial reign is typified by the reign of David, and David was continually at war. The kingdom of the new earth is typified by the reign of Solomon, as we have often said before, and Solomon always reigned in peace. Even the fall of Antichrist, even the binding of Satan, will not put an end to the WAR. Though the Devil shall be bound, he will have left his EMISSARIES behind him. We hear nothing of the binding of any spirit but Satan himself. We are not told what shall become of Satan's angels—the hosts of the evil spirits. THEY may possibly be at work, even when Satan is bound. They may still have some secret power over the nations, though not as before. Besides this, the Satanic corruption of the heart will remain, and man will make war upon God, even of his own accord, without the presence of the tempter. Gog will invade

the land of Israel in defiance of the Lord's sovereign power. Not having seen the Lord's glory with his own eyes, he will come up from the snows of Russia and the deserts of Samarcand, and will perish with five-sixths of his host upon the mountains of Israel. (Ezek. xxxix.) Other wars will follow, as far as we can judge from the 9th of Zechariah; and at last, Satan will be loosed from prison, and commence a desperate campaign once more in the land of Israel, and around the walls of Jerusalem. The nations of Gog and Magog will renew their attack, forgetting their former defeat, after an interval of a thousand years. Gog and Magog appear at the end of the Millennium as well as at the beginning. Their first defeat leaves a sixth part of them to escape, and to become the nucleus of a second invasion. But the judgement that falls upon them at the close of the Millennium, destroys them altogether. The "wars of the Lord" are ended, and the reign of SOLOMON begins.

Amidst the endless repetitions of elementary truth, the vapid ideas, the love-sick phraseology of the "religious world," it can do no harm to bring before the mind the grand and warlike scenes of the kingdom of heaven. The Son of God is a Lion as well as a Lamb—a warrior like David, as well as a sacrifice like Isaac. We see him dealing with mighty angels: arresting them in their career, casting them down to "Tartarus," and binding them in chains. We see his power revealed against the mightiest beings of creation, and the mind follows those angels to the gloomy depths of Tartarus, and there it dwells upon a scene of supernatural grandeur—the depth and darkness of the prison, the strength, and bulk, and dignity, of the PRISONERS—angels once familiar with the courts of heaven: strangers who had travelled to the earth from the furthest parts of the universe—who had seen the wonders of the stars, and all the monsters of that great deep which hangs above our head. What must be their thoughts, their knowledge, and, above all, their

misery and their hope? Their misery in the horrid gloom of Tartarus, and their hope of deliverance at last, through the mediation of Christ. What must **THEY** feel who know and recollect all the glories of heaven, and look forward, at least, to witness them again? One sight of those mighty angels in their prison would strike the proudest unbeliever with terror, and make him cry like Israel, "The Lord, he is the God!" And when we think that such stupendous scenes are enacted deep in the earth under our feet, and greater still in the heavens above, what are we that we should be fretful only for this world? Were the Lord to open our eyes like those of Elisha's servant, we should this moment look down into a gulf, the sight of whose wonders, terrors, and inhabitants, would make the present life appear a childish game. The "Wars of the Lord," the great conflict between God and Satan for the kingdom of the earth, the destinies of the Church as the Lord's **COMRADE** in the closing battle, can alone give dignity and grandeur to the history of this world!

P.S.—We all agree that "the Daughter of Man," as applied to a female, is precisely the same as the "Son of Man," as applied to a male. Now, the title "Son of Man" is applied not only to good men, but to the holiest of all—to Our Lord Himself. It is, therefore, a most unpardonable liberty in our commentators to assure us that the "Daughters of Men" must mean **UNGODLY WOMEN**; for, at that rate, the "Son of Man" would mean an **UNGODLY MAN**, which is impossible! Therefore, the phrase "Daughters of Men" means nothing more nor less than "Women of the human race."

PUBLISHER'S NOTICE.

Several Clergymen and others to whom the "VIALS" have been lately introduced by Subscribers, have expressed their regret that they did not earlier know of the existence of such a publication. The Publisher respectfully suggests, that if each of the Readers of the "VIALS" would occasionally introduce the work to their friends, many new Subscribers would be secured, and it would be found that the Author's views are largely participated in by the educated classes of the present day.

Torquay, Oct. 1st, 1867 (written in Sept.).—PRICE 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 51, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

** REGISTERED FOR TRANSMISSION ABROAD.

THE AVENGING WEAPON.

“IF a man will not turn he will whet his sword; he hath bent his BOW and made it ready.” Such are the words of the Psalmist, speaking at once of the long-suffering and the vengeance of God. If a man WILL NOT turn, the avenging bow will be bent at last, and the avenging arrow will be shot. But how can a man turn when he is locked up in the fetters of his own self-righteousness—blinded by self-conceit—and eternally engaged in justifying himself and reviling others?

Long has the Protestant world been in this disastrous state—a state without one ray of hope or one avenue of escape. It begins by falsifying the Word of God, and by misinterpreting its plainest declarations. It begins by laying down this rule, and making it absolute: “Every threat and judgement of the Old Testament is meant for the Jews alone, and every promise and blessing is for the Gentile Church.” Even when the threat occurs in one verse and the promise in the next, yet, by some process worthy of a conjuror, the scene changes in a twinkling from the ancient Jews to the modern Protestants. Again, every crime and judgement of the Book of “Revelation” is predicated of the Church of Rome; but every Christian grace, promise, and blessing, of the Protestants.

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To effect this nefarious purpose every art is used, every false interpretation, given. And, to complete the miserable trick, a nick-name has been coined by Protestantism; that nick-name, "Latinus," has been fastened upon the Pope, and then the work is done! The Pope is "Latinus," and Latinus contains the number of the Beast. Clever juggling this! The Wizard of the North might envy our Protestant interpreters; for HIS dexterity only earns him his daily bread; while THEIR dexterity breathes a placid sleep over the whole Protestant world, and fills it with ecstatic dreams of vast empires conquered by the sword—of human bodies shattered to pieces from our guns—of tens of millions destroyed in body and in mind by Protestant opium-poison—of Churches kept together by subscriptions which no honest man could make—and glittering above all, the Crown of Righteousness which the Lord, the righteous Judge, shall give to Protestantism in that day. This ghastly trifling—this horrible jesting with truth—has amused the Protestant world for 300 years; and now, grown enervated and decrepit, it can only lift its palsied hand to make a gesture of assent. It has no longer strength to draw aside the veil, and to see the terrors that are preparing behind the scenes.

Long have you trifled with God's Word; long have you played the conjuror with Scripture. Long have you explained away the judgements from yourselves, and told your miserable dupes that there could be no thunder in the air except over the soil of ROME. Again and again a warning has been raised, but you refuse to hear it. Still you persevere—in the face of the most manifest contradiction. The Scriptures speak of Sorcery and "Doctrines of Dæmons" as a mark of the Last Apostasy. For centuries you have falsified the Word of God by applying these prophecies to the idolatries of Rome—when, behold! just twenty years ago, Sorcery and "Doctrines of Dæmons" burst forth in a Protestant country—spread over all the Protestant world—and have now infected and destroyed half the

Protestants of high life, without one warning voice from Protestant preachers or from Protestant legislation. The guilt and crime which you fixed upon the Church of Rome, by your false interpretation, have now broken out upon yourselves—not in symbols, but in fact; and the **BLACKEST MARK** of the Last Apostasy is stamped this moment upon **PROTESTANTISM**. For the Church of Rome openly prohibits what the Protestant Church has permitted for twenty years, without any prohibition. You have said for 300 years, that to “believe a **LIE**” (2 Thess. ii.) was the mark and the punishment of the Church of **ROME**. What can you say now, when you find heresy, neology, ritualism, and denial of Scripture, pervading all classes of Protestants, and, above all, the very clergy who are bound by oath to uphold the **TRUTH**? Is not **THIS** to believe a **LIE**? And is it not a **LIE** to fix all the crimes and penalties of the Book of Revelation upon Romanism, by means of a **FORCED** interpretation, when those same crimes can be fixed upon Protestantism by only taking the words **LITERALLY**? There is not, in short, one sin or act of unbelief denounced in “Revelation” which cannot be found in full bloom at this moment upon Protestant soil; while our dishonest interpretation fixes everything evil upon Rome, and pilfers all the good for the benefit of Protestantism.

It is to avenge such iniquity as this that Almighty Justice is raising up a power in the world which may well be called “The **WEAPON** of **REVENGE**.” We need hardly speak of the individual; we may confine ourselves almost entirely to the literal **WEAPON**. In this one case, at least, a literal interpretation will be forced upon Protestantism at the mouth of the cannon. “The trial of the small cannon—the **MOST TERRIBLE ARM** ever yet invented—continues at Meudon. None know their mechanism except the officers of artillery who direct the experiments. Cannon, carriages, and ammunition, are brought in leather valises, and the trials take place behind a screen of planks. Each

cannon can fire **TWENTY** shots in a minute, and **TWO** men are sufficient for the transport of the gun, the carriage, and the ammunition. Lately, these guns were fired against a clump of trees at 1500 metres, or nearly an English mile. The trees were mown down in a few minutes, like a corn-field by a steam ploughing machine. It is frightful! Five or six men armed with such an engine could destroy a whole regiment in a few minutes. In a few hours we can have a numerous flotilla on the Rhine (or elsewhere), with a powerful artillery borne on invulnerable vessels, and capable of silencing the fire of Mayence, Coblenz, and Ehrenbreitstein. The gunboats are of a kind easily taken to pieces and conveyed." Such are the statements just made public by a French journal, and repeated and endorsed both by the "Times" and by the "Globe." No one can have read such a statement as this without feeling in the bottom of his heart, "the hour is come, and the man." That feeling may be crushed down, and laughed away by others; those who make a riddle of Scripture truth will make a jest of anything; but the tremendous fact stands immovable before the world, and the terrible conviction sinks into the recesses of the heart. The Weapon of Vengeance has at last been found!

The Emperor Napoleon may be accused of having lately failed in foreign policy; but he has never yet been accused of having failed in his talent of **INVENTION**. It was he who first struck out the idea of building iron-clad ships, or at least of applying armour to the whole war navy of an empire. That invention has now been adopted by all the nations of the globe. It was he who first struck out the idea of employing **RIFLED CANNON**; and those cannon are universally adopted. In all matters of warlike mechanism, he is the first authority of the age. Even if not the original **INVENTOR**, he is the original **ADOPTER**. We are therefore fully justified in believing the statements of the French journals. The fatal cannon has been made,

and is now in the hands of ONE unrelenting man! To shut our eyes, and then to deny the danger, would be worthy only of an idiot. "Workmen are busily employed in manufacturing this weapon; they are locked up day and night, and are never allowed to leave the premises, of which the Emperor himself keeps the key. The secret (of the busy manufacture) is not to be made known until European complications shall render prompt action necessary." So writes another journal; and this statement is perfectly intelligible, if we understand the manufacture and the "keeping of the key" as referring not, of course, to the entire process, but to the act of *putting together* the separate parts of each gun, those separate parts having been previously got ready, one by one, by different workmen, and in different places. In other words, the Emperor himself keeps the key of the FINISHING-ROOM.

But it may now be objected that this fatal secret will soon be found out, like other secrets, and then all nations will be on a level with the French. This is a vital point, and one which affects the whole subject. Find out the secret, and the invention is lost! In reply to this, we beg the reader to observe one well-known fact: The Prussian needle-gun which destroyed Austria last year is fired by means of a certain fulminating ball, without which it would be no better than any other weapon. This fulminating ball has been in use a dozen years or more, and yet no one has been able to detect the secret of its composition. Now as the French Emperor is renowned for SECRECY above all men in the world, can we doubt that he will be able to keep HIS secret for at least a dozen years? And a dozen years with such a deadly weapon as the new cannon will be equal to a century with the ordinary guns. Therefore all competition will be out of the question.

If we judge from the success of the Emperor's former inventions, we have no reason for doubting what has been stated as to the efficiency of the new

cannon. The iron-clads and the rifled guns were the Emperor's inventions, either altogether or nearly so, and they have succeeded admirably. We may expect the same result for the cannon. But even if we believe one half of the statement, it will be sufficiently formidable. Suppose that instead of TWO men with ONE gun destroying a battalion in five minutes, it would require FOUR men with TWO guns to destroy a battalion in ten minutes. This would reduce the power of the gun to one half of what has been stated. Yet such an engine would exceed by far the destructive powers of any other artillery in the world. For we must take into full account the extreme lightness and portability of the gun, and the small number of men required to work it. We ourselves may have guns which could destroy TWO battalions at one discharge. But even if we have, those guns are monsters, which it would require two battalions to manage, and which could be fired only once in half an hour; while the new French gun fires forty shots a minute, and requires only two men, or say four. Believe but ONE-HALF, and it is an engine without a rival or a parallel!

We have now set before the reader the most MOMENTOUS INVENTION of all military times. Inventions more permanent and more profitable we may find, but none—through all ages—so thoroughly the “WEAPON of the LAST DAYS.” A short work will the Lord make upon the earth—short in time, but rapid and destructive as the thunder-bolt. It will sweep the world clean before it—like the swelling of Jordan. It is for this that a weapon was required—rapid as lightning—strong as the thunderbolt—and spreading out its power on every side, like some overwhelming flood. The Lord has given the word, and Satan has carried out his plan. Superhuman invention could alone have devised an engine so complete. Rapid—powerful—and spreading like a flood. Keep but the secret, and the world is conquered from this hour. From this hour the WEAPON OF VENGEANCE is prepared. The

World WILL NOT turn, and the Lord has bent his bow of fire, and has made it ready. "He hath prepared for him the INSTRUMENT OF DEATH. He ordaineth his arrows against the persecutors." The instruments of death are indeed prepared.

On such a weapon of destruction you may engrave this title: "The Weapon of Death." For death, victory, and ruin, move on along with it. "The land is as the Garden of Eden before it, and behind it a desolate wilderness." The very trees of the field have been shattered by it, like stubble in an infant's hand.

But one thing is especially to be remarked. We beg to impress one fact upon the mind of every reader. The New Gun is the NAPOLEONIC WEAPON. It is NAPOLEON HIMSELF! It was he alone invented it. He alone has the secret of its construction. He alone possesses such a gun. It is not the weapon of France—the French nation have no connexion with it. They know no more of the gun than any other nation. They know nothing of its construction. It came forth ready formed from the single brain of Napoleon, and is as strange and as ISOLATED in France as in the furthest corner of the globe. It stands alone amongst weapons, side by side with its stern and silent inventor, and disdains to mingle with the vulgar engines of mankind. Side by side—gloomy and impenetrable—stand the mysterious man and the all-destroying engine. The parent and the child move on together, united by a phantom cord which conveys to the deadly weapon each pulsation of its inventor's heart. "You shall plan and I will execute," is the word. "Let us divide the world between us; you shall give out the law, and I will enforce its execution." The Inventor and the Invention are completely IDENTIFIED. There is no third party. There is no other man, and no nation that can say, "This is mine." The soul of the inventor is projected into the Weapon, and the Napoleonic Cannon is Napoleon himself. We boast of our guns which can fire half a dozen shots in a minute; but

what are they to the Napoleonic Gun, which can fire no less than FORTY?

In this extraordinary engine we have before us a fulfilment of prophecy equally extraordinary. The reader may call to mind that a few months ago we referred to the rumours of this strange invention, as bringing us to the predictions of the 13th of "Revelation." What was then anticipated has now been realized. In the 13th of "Revelation" it is said, "Who is like unto the beast; who is able to make war with Him?" As we remarked before, these words appear to indicate some peculiar state of things—some new phase in the history of the world. If we look back to former ages we shall find nothing so expressive of irresistible power—nothing so expressive of absolute submission or of absolute despair! Persia, Gaul, and Europe, never raised such a despairing cry before Alexander, Cæsar, or the original Napoleon. Such a proclamation of INVINCIBILITY has never been sounded yet in the ears of mankind! It denotes a new state of things—the apparition upon earth of some unimagined and unheard-of force. "Who is like unto Him?" Is he greater than Alexander, Cæsar, or Napoleon? What man of woman born can throw out of comparison such conquerors as those three? It is not in MAN to leave Cæsar or Napoleon so far out of competition. It is not in MAN, but it may be in man's instruments of war. The scene of the 13th of Revelation is some battle-field, overhung by the livid gloom of an approaching storm, and filled with engines of destruction which have reduced the blooming field to a desolate wilderness. Something has appeared upon that scene which has taken mankind by surprise. They have just encountered an antagonist whom they have found to be irresistible. Not irresistible for the hour—for that is a common event—but irresistible absolutely and essentially. The Conqueror has got possession of something which no other man possesses—something which no other man can wield—something

which no man can resist. Terror and despair crowd upon all hearts, and wonder and admiration follow in their train, till, between wonder and despair, they raise the cry, "Who is able to make war with Him?" There is, indeed, but ONE who can make war with him—but ONE who is not like unto the Beast, but immeasurably above him, and that ONE is the Power which most of all is against you. It is He whom you have refused as your King, and who gives you over to the Apostate Conqueror, that you may distinguish between the Kingdom of Man and the Kingdom of God.

We must not overlook the great resemblance between the present state of things and the scenes of the 13th of Revelation, "Who is like unto the Beast? who is able to make war with HIM?" No one on earth, if but half of what we have heard be true. The power described by the French press is irresistible. There is nothing that can stand before it, and there is nothing LIKE IT. Its force alone is great, but its RAPIDITY is beyond all approach. From guns which it took forty minutes to charge we have passed to a new gun which takes forty charges in a minute!—from artillery known to all the world to a new artillery which baffles the world's deepest scrutiny. It is said that there are other guns under trial, particularly in America, which resemble the Napoleon gun, not in construction, but in effect; but they appear to be inferior to the Napoleon gun in power, and are certainly far inferior in two other essential points, namely, concealment and numbers. The structure of the other guns is known; that of the French gun is kept secret. The other guns are manufactured here and there, according to the fancy of each separate state; while the Napoleon gun is altogether in the hands of one silent, determined, persevering man. All the other artillery of the world seems to be got ready at HAP-HAZARD: one thing here and another thing there; one plan adopted to-day, and another to-morrow. There is no attempt at regularity

or unification; there is no DECISION. But in France, ONE MAN has formed his resolution; ONE MAN has arranged his system of construction; ONE MAN has kept his secret; and ONE MAN carries out one fixed design with a secrecy and persistency which are to be sought in vain in any other part of the globe. His plan having been formed beforehand, he has nothing to do but to persevere—to carry on the manufacture of his guns steadily and persistently. And after a very short delay he will possess an artillery unequalled in the world: uniform, regular, and the work of ONE MIND; while others will find their artillery an heap of confusion—irregular, multiform, or even like our own, unsettled altogether. To this day the English Government has not arranged its plans or come to a decision as to the construction of our artillery, nor can any one tell what guns we may bring into the field in any future war. The artillery of to-day may be found inefficient to-morrow. On the side of France there is a fixed plan and a fixed determination. ONE will, ONE mind, superintends the whole machine. Decision in France is met by indecision elsewhere. Uniformity is confronted by confusion; and in such a contest we all know on which side the victory will fall. Prussia has a gun sufficient to destroy a town at one blow; but it is monstrously large and monstrously useless, and it appears that there is but one such piece of artillery in Prussia; whereas the Napoleon gun will be multiplied without end, and will be found ready for every emergency, both by sea and land—both in the field and in the fortress. One UNIFORM power will be dispersed on every side to confront the haste, multiformity, and confusion, of the nations at large. In a word, the artillery of France and the Napoleon guns may be compared to an army of regular troops, inferior, perhaps, in the physical strength, or the size, or even the courage, of each individual; and the artillery of the rest of the world may justly be compared to an army of irregular troops, each man individually superior to

the regulars in strength, or size, or even courage; but through want of discipline and uniformity, unable to stand for an hour upon the field of battle when confronted by the regular troops. And there is one thing more, which is of special importance, viz., that **INDECISION** to which we have already alluded. In consequence of that indecision, other nations will waste their time in thinking, planning, making, and unmaking; while France and the Napoleon gun will be steadily advancing in completeness and strength, and will open their fire upon a world that lieth in confusion as much as it "lieth in wickedness." In that day the world will find that the confusion of its **PREPARATIONS** will be employed to avenge the confusion of its **PRINCIPLES**. One mind and one will opposed to a thousand minds and a thousand wills is almost always irresistible.

Armed with the "**AVENGING WEAPON**," let us suppose that France take the field hereafter. The French sovereign, whoever he may be, will not begin till all his preparations have been made, and all his new artillery has been organized. He will then unmask his batteries, and open fire upon his antagonists with all the advantage of uniformity and decision. We do not attempt to foretell the course of his operations. We see a multitude of avenues by which he may advance to his design. In the first place we cannot overlook the position of **ITALY**. The state of Italy is ominous of great events. The nation itself is bankrupt. It has not one powerful mind on which it can depend, either civil or military. It cares heartily for nothing but the possession of Rome, though should it get possession of Rome, it will not know how to use it. **ROME** is only the toy for which the huge Italian infant has long been squalling. Garibaldi, that indulgent nurse, says, "It **SHALL** have its plaything." The King of Italy, an easy-going mother, says, "The naughty little thing must wait," but at the same time feels very much inclined to hand over the toy. Napoleon, like a

rigid governess, frowns upon the squaller, and threatens condign punishment. The nurse and the mother are both in feverish perturbation. The GOVERNESS is likely to triumph over the nurse and the mother, because she is calm and dispassionate while the other two are distracted by the feelings of nature. Garibaldi is a man of the most perfect generosity, but at the same time, as all must regret, altogether destitute of religion. He has allowed himself to be repeatedly named in the same sentence with the Redeemer of the world as the Saviour of Italy, at least. The King of Italy is a brave, impulsive soldier—a knight of the middle ages—but unconscious of the existence of such a thing as a “brain.” The King and the Emperor are on the worst of terms; for well the Emperor knows that Victor Emmanuel secretly smiles on the projects of Garibaldi, and longs to become master of Rome, while he pretends to shake his hand at the great Italian chief, and to forbid every attempt upon that city.

Now comes the momentous question: Should Garibaldi attack Rome, what will the King of Italy do? What will be the part of Italy itself? Both will favour the attempt, while they pretend to frown upon it; and should Garibaldi succeed, they will come in for the spoils. Now this is what France cannot be expected to permit. It is said that 40,000 French troops are held in constant readiness in the South of France, to embark for Civita Vecchia as soon as Garibaldi begins to act. The Pope must be protected at all hazards; and still more, the seven-hilled city was once the second capital of the Napoleonic empire; and can it ever be permitted to become the capital of a rival state? Forbid it, the ashes of the First Napoleon, its master, and of the Second Napoleon, its king—those ashes so soon to meet in council in the vaults of the “Invalides!” Shall the Third Napoleon ignominiously surrender the capital of Napoleon the Conqueror—of Napoleon the King—and of ALL the CÆSARS? Shall it sink into the frivolous capital of an

unwarlike nation? Forbid it all the majestic and the mournful shades, from the murdered First Cæsar to the broken-hearted First Napoleon! ROME, the mistress of the world—first by its arms, and next by its enchantments—to become the scene of a perpetual MASQUERADE! It cannot be while History lives, or while brave men wear a sword! France flies to the rescue, and Rome is delivered from the degenerate sons of the once warlike barbarians.

There can be no longer any doubt that an attack will soon be made upon Rome. The King of Italy is bound by the Convention to defend the Pope, and to repel all invaders. We cannot but think that he will make so faint an opposition that Garibaldi will succeed, and the Pope will be reduced to the last extremities. Then France will say to the Italian monarch, "You have forfeited your word—you have broken the Convention; and we can trust you no longer. You are either unable or unwilling to defend the Pope; and therefore France herself must undertake the office of protector." If it should once come to this the case is decided. The French troops will enter Rome again—as a PERMANENT garrison; and Rome will become inseparably united to the French empire. The Emperor will no longer keep any terms with the King of Italy, but will charge him with a breach of his engagements, and undertake in his own person the defence of the Pope. The Pope, at the same time, will no longer be connected with the Italian Government, but will lean for support wholly and solely on the arms of France. In such a case we shall have a complete fulfilment of the 17th of "Revelation"—the Scarlet Woman supported by an Imperial power—the Woman riding on the Beast. At the same time we shall see Rome once more the Second Capital of the French Empire. Should these two things occur, an immense step will have been taken towards the fulfilment of prophecy. Of this we have often spoken before; for the present it is enough to direct attention

to the proceedings of the two rival sovereigns—Napoleon and the King of Italy. It is evident that one of them is longing to possess Rome at all hazards; and that the other is at least determined that if he himself is not to have Rome and the Pope, NO ONE ELSE shall have them! As for the Supreme Pontiff, it is equally clear that he can no longer stand alone. He is almost too feeble to STAND at all. The Scarlet Woman must rest on the arm of one of her many daughters—either Popish or Protestant; and if she should lean upon France, then the French Emperor will be in the position of the Eighth Head. But on whom can the Scarlet Woman lean but on him who can prop her up with the (rather uncomfortable) support of 40,000 bayonets? The present time may be a momentous crisis in the destinies of ROME.

It may be equally momentous in our own. France is preparing on a vast scale for a war with Protestant Germany. As far as men can judge, that war is both imminent and certain. But the Sovereign of France will not engage in war without feeling sure of success, and taking every measure that can render failure impossible. PROTESTANT Germany is in the utmost danger of a complete overthrow. And BISMARCK is about to resign his post, under the plea of ill-health; but in reality, we suspect, because he sees overthrow inevitable. This retirement of Bismark is an omen of some approaching storm. Should that storm break over PROTESTANT Germany, PROTESTANT England will come next—the fourth, last, and most hated victim of Napoleonic revenge. Napoleon is a Corsican, and Corsicans exceed in vindictive memory all the nations of the globe. Put no trust in his professions of friendship—put no trust in his professions of universal peace—and put no trust in the averting power of your religious societies.

This nation is now the dupe and victim of THREE distinct delusions. First,—It believes itself secure on all sides, because the Ruler of France has spoken for

peace; and when France is at peace Europe is tranquil. This may be called the delusion of a CHILD: for Napoleon has ALWAYS spoken most loudly of peace when war was in his heart. "By peace he shall destroy many," is a well-known prediction. Secondly, We believe ourselves safe from an attack, because Napoleon is *so* friendly, *so* kindly, and *so* bland. This may be called the delusion of a SIMPLETON: for it is clear to all but simpletons that if Napoleon is about to make war upon Germany it is his most urgent interest to keep on the best terms with England. England and Germany are so closely allied, that it would be impossible, even for the Queen, to restrain the English nation had they the slightest suspicion that THEIR OWN TURN WAS TO COME NEXT! The whole country would rise in arms, and make our connexion with Germany a most reasonable excuse for an alliance against France. To avoid this most perilous contingency, it is the interest of Napoleon to swear eternal friendship with England—UNTIL Germany has been devoured; and then he will find a pretext for asking ourselves with what peculiar sauce WE should wish to be eaten. This, and this alone, accounts for all his declarations of friendship, and still more for his pretended adherence to our policy in the East. Should Germany once be beaten down, be assured of it that he will shape out a NEW EASTERN POLICY for himself. Thirdly,—We think ourselves safe because we give the ten-millionth part of our property to Bible and Missionary Societies. This may be called the delusion of a HYPOCRITE. Surely the Pharisee who gave tithes of ALL that he possessed gave far more of his property to God than we give, in proportion, to all our societies put together; yet, after all, he was a hypocrite. America had as many societies as England, and unbounded zeal, yet she was visited with four years of a most terrible war; and are WE to escape from everything except an outbreak, perhaps, in India, or a war to force our trade upon some helpless

people of the East? If religious societies did not save America, on what ground can we expect them to avert God's anger from us, stained as we are with the greatest crime that ever was committed by mankind,—the opium-poisoning of China?

The "Avenging Weapon" will inevitably be prepared against the avenging hour; and may not the hour be near, and the Napoleon Gun the "Avenging Weapon"? It exceeds all others in power, in numbers, in uniformity, and in secrecy. It is the weapon of ONE man, and its secret is known but to ONE mind. It is being got ready for the field incessantly. All the manipulations are carefully concealed. In ONE town of France, alone, two million of cartridges are being made up every week. Troops are sent in numbers to the northern and eastern frontiers of France. New manœuvres have been adopted both as to the men and the guns. NIGHT WARFARE is studied and taught in all the military centres of the French empire. The air is filled with warlike sounds, and the earth is being beaten down NIGHT and day by the feet of armed men. The secret, silent Chief looks gloomily on, and counts the minutes till the hour shall strike! The "Avenging Weapon" and its maker move on together to their prey, inspired as it were by the same spirit of revenge. This month, after a placid evening, an unequalled thunderstorm broke all over England; and some future month, while we are trusting to the bland professions of OUR ALLY, another thunderstorm, with the roar of the "Avenging Weapon," may break over Britain and over Europe. The Weapon and its Inventor are one and the same thing!

P.S.—Next March is the APPARENT date for the invasion of ROME.

Torquay, Oct. 1st, 1867 (written in Sept.).—PRICE 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 51, PATERNOSTER ROW.

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

. REGISTERED FOR TRANSMISSION ABROAD.

THE REWARDS OF THE SAINTS.

CONTINUED.

AFTER an interval of some months, we may return once more to the old subject—the Future Rewards of the Church and of the Saints at large. Far be it from us to think of fathoming this profound subject, or to venture further than its surface. When it was written, “All things are yours, and you are Christ’s,” a world was thrown open to the Church beyond all the reach of science or imagination. An astronomer can measure the celestial spaces, and can weigh the planets, but he cannot weigh or measure the immensity of those three words, “ALL ARE YOURS.” Those to whom they belong shall understand them yet; but what they contain is inscrutable to flesh and blood.

We have already spoken of the Great House, and of the vessels which it contains. That house is not the Church on earth—much less is it that building which we call “a Church;” but it is the house in heaven: the “city having foundations, whose builder and maker is GOD.” The vessels of that house are not some of them holy and others unholy, as in the visible Church upon earth; but ALL are HOLY, whether of gold and silver, or of wood and clay. For as we have often said, in an earthly house the vessels of wood are as useful in their way as the vessels of gold; but an unholy professor in the visible Church is utterly useless. Some are said to be made for honour, others

for dishonour. But this is only a mistranslation of the original: for the word "atimia," which we translate "dishonour," means nothing more than "an absence of honour." Some of the saints are made for an honourable place in heaven, and others for a place not indeed dishonourable, but with an inferior degree of honour—some are of gold, others of earth; and those of earth may, in comparison with those of gold, be said to be "without honour," though useful in their kind.

"Known unto God are all his works, from the foundation of the world." We all believe that he has foreknown or elected some persons for salvation, while he has passed others by; and can we then doubt that God has foreknown or elected some saints to be more glorious than others—some for the highest offices of the kingdom, and others for the lowest. In an earthly house there must be a variety of vessels—of wood and earth, as well as of gold and silver. In an earthly kingdom there must be a variety of offices—some far more exalted than others. Without such variety, no house or kingdom could exist; and can we doubt that the same distinction of offices and of ranks shall be found in the kingdom of God? ALL cannot be ministers of state; ALL cannot be vessels of gold. An indiscriminate heaven, where all are equally employed in sitting upon clouds and dreaming upon "spirituality," is only the childish invention of lazy evangelicals. "Heaven is heaven," say they, "and there is an end of it; and now, having set *that* question to rest, we need think no more about it. We have enough to do in thinking of the world, in providing for our families, in discussing Church affairs (the most unprofitable of all affairs), and especially in keeping up our intimacy with the titled and fashionable members of that delightful body called the 'Religious world.' 'When we get to heaven, we shall have leisure enough to look round us and to see what it is like.' Thus speaketh, in its heart, that comfortable body called the

“Religious world.” And it is truly edifying to penetrate their thoughts—edifying indeed: for it is an awful warning to flee out of **BABYLON**; for the religious world is Babylon, with the name of “**Zion**” inscribed upon its walls. That “religious world” which can abuse Popery by the hour, because the abuse of Popery costs nothing, but had not one word to say against all the horrid crimes of Protestantism—in war, in commerce, in revenge—from India to China, from China to Jamaica: because power and wealth were to be secured by those crimes! Perhaps the “religious world” may find, to its cost, that heaven is no **INDISCRIMINATE** reward; and that all they have gained by fawning on the ungodly, may be the exact measure of what they shall **LOSE** **HEREAFTER**.

This is digressing. To return: Can we doubt that God has not only elected some persons for salvation, but some of those **SAVED** for greater glory, and for higher offices than shall be conferred upon others? The kingdom of heaven is an **INFINITE** kingdom. We cannot imagine that it is limited to the government of the earth alone; for the saints are one with Christ, and **HE** is the possessor of all creation. Besides this, St. Paul tells us that the saints are heirs of God and joint-heirs with Christ—not only heirs, but **JOINT-HEIRS**. Observe the force of that term, and the immensity of its privileges! Joint-heirs, not of the earth alone—for the earth is only a corner of the estate—but joint-heirs of all. How could a man be called a joint-heir with another, if the other man possessed millions of acres while his co-heir possessed only one acre among the millions? In ordinary conversation, to call such a man a joint-heir would be considered literally a jest, and would be suggested only to provoke a smile. A joint-heir **DIVIDES** the estate; and the estate of Christ, of which the saints are joint-heirs, is the universe. Besides, again, the Church is called the Bride; but a man’s wife would be considered in a strange position if she were confined to one little

spot of all her husband's territory, and excluded from the rest. The unity, the joint-heirship, and the title of Bride, all indicate a far wider kingdom than the kingdom of this globe: for if we narrow the kingdom of the saints, we narrow equally the kingdom of Christ.

Can we ever estimate the vastness and the variety of such an empire? The stars are counted by millions; even the planets alone are infinitely larger than the earth. The varieties of the solar planets can be seen by the telescope. Even the varieties of the stars are not out of reach. The telescope reveals to us the colours of the stars, like the colours of the richest jewel work. That wonderful process, the "Spectrum Analysis," has enabled us to discover the composition even of stars more remote than any numbers can express. It tells us at once, from the nature of each star's light, what are the materials of which that star is principally composed. We find an endless variety of materials, of qualities, and even of colours. If we pass from the material to the intellectual, we cannot doubt that such a variety of worlds implies a variety of inhabitants, of minds, of manners, of wants, and of governments. What the differences may be we cannot tell; but we may be positively certain that vast differences exist—of minds, of wants, and of governments! And who is to form those minds, to supply those wants, to arrange the wheels of those governments? Where is the Fountain Head of those ten million million streams that pour their living waters through the infinity of space?—the master-spring that moves all the golden wheels of the starry universe? We know where to find them both. We know not yet the sources of the Nile; but we know the Source of Life. But the saints are to be placed at the Source of Life, and are to be incorporated with that Source HIMSELF. They are to draw their living waters from HIS urn, and are to unite with him in diffusing them through the universe. And those waters have a SELF-ADAPTING power: they can

adapt themselves to the soil through which they pass. They can bring to every world those sustaining qualities which it requires. They temper every soil into perfection. As many worlds, so many varieties of streams; and the first drops of each stream are prepared and purified upon earth. The FOUNTAIN HEAD is not an ordinary thing—it is a Fountain of ever-varying life, and can send out from the same SOURCE as many different waters as there are worlds to be supplied. The nearest planet wants its peculiar stream, and so does the remotest star.

Division of labour is the law of this world, and so must it be of every world under the government of FINITE beings. It is the Deity alone who requires no subdivision. It is said that it employs twenty-four persons to complete a pin. And how many to govern the infinity of worlds? How many in numbers, and how many in qualifications? How many vessels in that house which is to rule the universe? But the foundations of the everlasting character are to be laid here upon earth. The saint is not built up from the lowest course of mason-work after he has quitted this life and entered on the next. The immortal structure begins below, and is only COMPLETED above. The vessels of the Great House are rough-shaped in this world, and brought to their last form and polish in the next. God elects certain persons for salvation. This we all believe. We may equally believe that he elects them for the EXACT place which they are to fill, and for the EXACT service which they are to perform in the eternal state. He says, "Such a man is to be a vessel of gold, or of silver, or of wood, or of earth." Whatever that man is to be hereafter is determined from his birth. If he be intended for one thing he can never be another. If for a vessel of gold, he cannot be less than gold; if for a vessel of earth, he never can be more than earth. His gifts and his graces are all measured out and allotted to him from the first. He is to receive as many as are necessary for his future and

determined position. He can never rise nor fall in the scale of his elected rank, so as to become more or less in **QUALITY** than it is decreed that he is to be. Are all apostles? Are all prophets? It is a common idea with evangelical preachers that every one could be equal to St. Paul, if he were only to pray for grace, or to make a proper use of his graces. We believe this to be a grand mistake. No one could be equal to St. Paul unless he were elected for that equality. He cannot become gold if he be elected to be silver. You might as well say that a shrub could grow into an oak if it were to take sufficient pains during its growth. The acorn alone can produce the oak, and some meaner seed can produce only the slender shrub.

This leads us on to the great subject of **PREPARATION** for **ETERNITY**, and of **ETERNAL REWARD**: a subject whose depth we cannot attempt to fathom. Yet we may penetrate a little beyond the surface. If you are elected for salvation, you are equally elected for your eternal rank, position, and occupation. You are to be a golden or an earthen vessel hereafter. You are to fill a higher or a lower office in the kingdom of God. You are to be a Captain of the Host of the Lord, or a Viceroy ruling over some distant world; or a special member of the Council of Heaven; or, like Solomon's officers, you are to superintend the vine-yards and the olive-yards, or the cattle upon a thousand hills. That is to say, you are to watch over the material prosperity of some distant world, while another saint has the nobler employment of governing that world. Or, perhaps, you are to be a "Chief Musician" in the Choir of Heaven, like David's chief musicians in the Psalms. According to your predestined office so are your present gifts and graces. All who are to be saved have **SOME** graces perfectly alike. All have **SAVING** grace, grace to believe unto salvation. So far there is no difference between the greatest apostle and the meanest saint. But after that the **DIVERSITY** begins. The operations even of man's mind are various; but the

operations of the Holy Spirit are infinite. The delicacy, the refinement, the subtlety, the shading off, the pervading power, the penetrating glow, of the Creative Spirit, surpass all human understanding. They mark out the character with endless discrimination, and can bring every saint to the highest perfection of his predestinated state. They can bring him, indeed, to any state, but they are never exerted beyond the predestinated point. They can bring the golden vessel to its perfection; but they WILL not change the earthen vessel into a golden one. For the Holy Spirit is God; and the operations of the Spirit can never run contrary to what the same God had previously determined. The Creative Spirit, who has filled even this ruinous world with such varieties of life, will not forget his ever-varying power when working out the new creation in the heirs of the world of glory. "He telleth the number of the stars, and calleth them all by their names." He knows equally the exact government and superintendence which every world requires. Each world requires, or may require, a difference of treatment—a difference both in its government and its physical management. Solomon's reign was certainly a TYPE of the New Earth and the New Heavens; and Solomon's various officers were a TYPE of the various occupations of the saints in the eternal and universal kingdom. If all saints were alike, how could so wide and diversified a government be carried on? If all were to be employed alike in sitting upon clouds, singing endless hymns, where would be that power over the nations which the Scriptures have expressly promised to the saints? All would be musicians, and there would be no fitness for government amongst them. But as the Elect are to "rule the nations," the Elect must have a difference of qualities proportioned to the difference between the nations to be ruled.

A friend once suggested to the writer that the saints who are to govern the earth have been collected from all ages of the world, and from all generations in suc-

cession, for the following purpose: that the whole collective body of the Church might contain a certain number of persons acquainted by experience with all the phases and changes of human society, and able to adapt themselves to every future change which may occur. This we look upon as an admirable idea, so far as this world is concerned. The whole collective body of the Church knows the world through all its stages, both past and present, and will be equally acquainted with all its future stages down to the Second Coming of the Lord. It knows the world, and can therefore govern the world. But it knows nothing of any world except the earth. How, then, can it govern worlds of which it knows nothing? This is the difficulty which the Holy Spirit is to solve. Knowing the future place of each separate saint,—knowing the exact office which each man is to fill,—he begins in this life to lay the foundations of the FUTURE character and of the future governor of the nations. We ourselves know nothing of this futurity; we know nothing of the requirements of any world except our own. We are therefore puzzled and bewildered when we set our minds to conjecture the purposes of God. We are educated for things unknown; we are trained up for offices beyond the reach of our understanding, and for worlds beyond the depths of science. How, then, can we comprehend the necessities of our case? How can we account for the diversities of education through which each believer is led on? A child cannot comprehend the education which he is receiving. He cannot connect the education of to-day with the profession which he is to pursue in twenty years hence. So are we as to Eternity. Can we tell the number of the stars? Can we call them all by their names? Those names are written only in the mind of God; and every name expressing the nature and the genius of each star. How, then, can we estimate the proceedings of the Master Spirit—the grand Educator of the Eternal School? To say, as our preachers do, that all is intended for

SALVATION, is but infantine talk, unworthy of those who undertake to preach the mind of God. Salvation is a single act, and there is only one method of salvation for all. But the government of worlds is a most complicated act, and the methods of preparation are as various as the worlds themselves. "What I do thou knowest not now, but thou shalt know **HEREAFTER**," is as true for the saint who is to govern, as it is for the sinner who is still to be saved. The Holy Spirit, who is God, sets you down in a certain position in this life. You are rich or poor, healthy or feeble; a native of the cold, deliberative north, or of the fiery, impulsive south. You are great or obscure; talented or dull. Not, surely, that you may just be saved, but that you may be best shaped out for your eternal **OCCUPATION**. Who ever heard of a child being educated in order that he might be *born*? He must be born first, before he can be educated. And so you must be saved, and become a child of God, **BEFORE** you can be educated by the Holy Spirit. You are not educated in order to become a child of God. Every little event, every minute change, every shade of good or evil that gives a colour to your life, every thought that sinks into your heart, every feeling that strikes its roots into the soil—so firmly that none can tear it up: the troubled heap, the confusion like the confusion of the stormy seas, the diseases of the mind, the disorders of the body, all are but parts of that grand process of education, through which a feeble man who cannot govern even himself, is brought at last to the glorified saint strong enough to govern nations, and wise enough to govern them without a single error. Confusion works itself out into order, and the very perturbation of the thoughts ferments into the strength and clearness of "wines on the lees." The **LEES** sink down; the pure, immortal wine remains.

We all admit that every distinct profession upon earth requires a distinct education. It would be inconceivable that the immense affairs of the everlasting

kingdom should be committed to the hands of UNEDUCATED MEN, when the meanest offices of the present world require a separate and peculiar training. You require a certain education to fit you for the lowest offices of government here below; and do you expect to reign with Christ over the nations, and rule them with the strength and firmness of IRON, and yet you are to enter on that supreme office,—the highest office of the universe,—with no more preparation than if you were to spend eternity in sitting on a cloud. This is impossible; and it is equally impossible in you to discern and to comprehend the steps of your education. You know not what you are to be; you know nothing of that world of light which is to burst upon you hereafter: of its immense extent, of its dazzling splendours, of its marvellous properties, of its infinite population. How can you, then, comprehend the system of education in the school of the Holy Spirit? What world, among ten million, are you to govern? Over what physical condition of things are you to preside? You cannot tell; neither can you tell by what steps your education is to be carried on. It has been said a thousand times of great men and men of genius, that every event of their boyish life has served to form the character of the future great man. The great painter, or poet, or man of enterprise, is formed imperceptibly by the events of his early life. The seeds of greatness are sown, and they sink into his heart unperceived, and take root and grow up to maturity unknown even to himself. The great man of eternity is the glorified saint, greater than the greatest of the earth; and in this life, the great man of eternity is still but a child; and he must be content to let the seeds be sown as the Spirit of God sees fit, and wait till the eternal state to reap the harvest of their maturity and completeness. Some enterprise of eternity, some event ten million YEARS distant, some world ten million million miles off, may be affected by the training which you receive this very day in the obscurest corner of the globe. And it

is well deserving of our consideration, that perhaps the well-being of some entire world may hereafter be affected by the character and **FITNESS** of one or two saints—of you and of another; and can you complain of the hardships of your present education, when those hardships are training you up to administer **HAPPINESS** to millions? A few years of difficulty upon earth to fit you for smoothing down the difficulties of whole populations in the distant universe? “Forgetting the things that are behind, reach forth unto those things that are **BEFORE**.” For even an uninspired poet has said,

“We **FEEL** that we are greater than we **KNOW**.”

If we could see into futurity; if we could see across the gulf of ten million years, and a million times ten million leagues; if we could see ourselves swaying the destinies of those far-off worlds: we should think all the evils of this life too trifling to be regarded when compared with the glory that shall be revealed **IN** us hereafter, and for which we should be utterly unprepared, but for the training of the present day. For it is not the glory which shall be revealed **TO** us as spectators, but the glory which shall be revealed **IN** us as possessors and proprietors. Every incident of life strikes out some little spark of character which shall hereafter expand into a blaze of splendour that fadeth not away, and which will spread its lustre over worlds unknown, and over nations still unborn.

We must now turn to a different part of the same subject: we mean the **FINAL RESULT** of our present Spiritual Education—whether we are educated to become vessels of gold, of silver, of wood, or of earth. And not only this, but whether we are to become vessels of the highest or of the lowest class in our **RESPECTIVE GRADATIONS**; whether we are to rank with the noblest vessels of gold, if we are to be of gold, or with the meanest vessels of earth, if we are predestined to be no more than earthen vessels in the Great House. This subject is too deep to fathom to

the utmost. No man ever could fix the point—that mysterious point—where **DIVINE ELECTION**, as it were, ends, and where **HUMAN FREE WILL** begins; or, in other words, how far a man is able to resist and counterwork the operations of the Holy Spirit. This question is too deep to be fathomed in this life, and, perhaps, even in the next. All that can be said is, that there is either some such point, or else the language of Scripture is figurative; and therefore we may lawfully use the same language when speaking on this subject. Resistance to the Holy Spirit is certainly a Scriptural phrase, whether literal or figurative. A man is first elected for **SALVATION**, as we all admit. He is next elected for **GLORY**. It is impossible to imagine that the salvation should be predestined from eternity, and yet that the **GLORY** should be left to hazard and accident. It is determined beforehand that you are to be gold, or silver, or wood, or earth—to possess the higher or the lower measure of glory. You cannot alter that determination. You cannot become gold if you are destined to be silver. The gifts and graces which are conferred upon you are in exact proportion to your predestinated rank. Higher gifts and graces for the golden vessel, inferior gifts and graces for the silver or the earthen. A different process, a different method of preparation, is also employed for every gradation of glory. Gold and silver are prepared for use in one way, wood and earth are prepared for use in a way totally different, not only as to the precious metals, but as to themselves. And shall we doubt that the Holy Spirit adopts a very different process with each separate **ORDER** of the glorified saints? What is needful for mere earthly substances, must be far more needful for the noblest of created beings, the glorified saints—a difference of preparation for each separate **ORDER**. The golden vessel requires a far more searching process than the vessel of wood or earth. The saint of the highest order **EQUALLY** requires a far more intense preparation

than the saint of the lowest order. The golden saint cannot be made fit for glory so easily as the earthen one. The Apostles suffered far more than ordinary believers, and we know that THEIR place in the kingdom will be the HIGHEST. If you are to be a golden saint for eternity, you must expect a stricter preparation than those who are to be of silver. If silver, you will have a harder training than those of wood or earth, all other things being supposed to be alike. The comparative coarseness of the earthen vessel admits of a far easier preparation than that of the refined gold: but a diminution of glory will be the consequence of present exemption: as a child who receives an inferior education has an easier time of it while he is still a child, but finds how much he has lost when he grows up to be a man. You may congratulate yourself on earth for escaping the manifold trials to which others are exposed; but, in eternity, you may find that you have been far from a gainer by this temporary exemption. You need not regret the preparation when you consider the benefits which that preparation will confer upon you through eternity. Do not imagine that there are any "spoiled children" in the family of God. The apparent difference of treatment is only an indication of a difference in GLORY. St. Paul could not have attained to that high position which we are sure that he will occupy, if he had only been a saint converted and saved a few hours before his death, even if that death had been what it was—a death of martyrdom. The clay that forms the earthen vessel is prepared in a moment: the ore which is to form the golden vessel has to endure a long, manifold, and fiery preparation.

And now a difficult question arises in its due course. How far do we ourselves CO-OPERATE with the Spirit of God, or how far do we ourselves RESIST his operations? Here is a mystery which none can adequately clear up. One thing, however, is certain and undeniable. By no effort whatever can gold be

lowered into silver, or silver purified into gold. No process whatever can change wood into earth, or earth into wood. You may improve or purify the metal or the clay; you may season or polish the wood; but you cannot transform one substance into the other. As nature made them, so must they continue. Now, apply this to the EDUCATION of the SAINTS, and see what it will teach. It shews us the LIMITS of spiritual education. If we are predestinated to be gold or silver, or wood, or earth, throughout eternity, we cannot alter that decree: we can neither rise nor fall in the GENERAL scale of eternal dignity. If gold, we must always be gold; if earthen, we must always be earthen; but we may rise or fall in the PARTICULAR scale of our predetermined rank. We may be golden vessels, more or less bright; or earthen vessels more or less capacious. There is some point at which human FREE WILL comes in, and is permitted to interfere, if the expression may be allowed, with the operations of the Holy Spirit—mysterious point, which no man can determine. You are endowed with gifts and graces to fit you for a vessel of GOLD. You abuse those gifts; you neglect those graces; not always, indeed, but from time to time. Gold you still must be; for golden graces cannot be changed into silver; but the gold is not so pure, the brightness is not so vivid, as they ought to have been. You have the GOLDEN reward, but not the FULL reward of gold. You receive the gifts and graces of an earthen vessel; you neglect them from time to time, and you become a vessel of coarser earth, or of smaller capacity. You cannot cease to be a vessel, since your ELECTION is unalterable; but by your own perverseness you may become a vessel of less use, less beauty, or less rank. You lose, in a word, that FULL reward spoken of by St. John. (2 John, 8.) By grieving the Holy Spirit, by resisting the Holy Ghost, you cannot lose your unalterable election, but you may lose the highest dignity which in your case was attainable; and the slightest loss hereafter, being a

loss for **ETERNITY**, becomes a serious loss indeed: for the smallest atom multiplied by eternity becomes immeasurable in extent; yet the lowest reward of the **GOLDEN** vessel may be greater than the highest or full reward of the vessel of clay. Each man loses or sinks down in his own scale, yet the lowest in the higher scale will be greater than the highest in the lower one. "Look to yourselves, that we lose not those things which we have wrought, but that we receive a **FULL** reward," is the warning given by St. John.

These remarks bring us to the consideration of a Christian's **WALK** upon earth. What a difference do we observe in the conduct of those persons all of whom we may regard as the Children of God! What a difference not only as compared with others, but as compared even with themselves! A Christian becomes a soldier, and goes out to shed blood in order to force our opium-poison on the Chinese! A Christian becomes a lawyer, and undertakes to defend a cause which he clearly sees to be a bad one! By the utmost stretch of charity we may admit that such a person is a Christian at all; but by no stretch of charity can we admit that he will attain a **FULL REWARD**. The blood which he has shed, the false breath which he has breathed, will rise up against him at the last, and will stain the lustre of his eternal glory! You cannot make a **DOUBLE** bargain with God. You cannot draw a line between this life and the next. "Give me a little of my own way here, and I will serve the Lord faithfully in his own way hereafter." Audacious bargain! Yet how often is it, unconsciously, attempted? "What excellent men do you find among soldiers! What delightful Christians among barristers! What better men can you desire?" But the Chinese who is bayoneted for opium-poison; or the man who is robbed of his estate by the special pleading of the barrister, may be of a very different opinion. And so may the Great Judge of the quick and the dead! He keeps you to your agreement, whether you will or not, and strikes

out of your eternal reward an exact equivalent for what you gained by double-dealing upon earth. "He that soweth to the flesh shall of the flesh reap **CORRUPTION**"—corruption of his **GLORY**, if not destruction of his soul. This applies equally to every case, and to every child of God. A child of God cannot be disinherited, but he may be **DEGRADED**. Remember that distinction. Is it nothing to be degraded from your **HEAVENLY RANK**, because you are not actually expelled from heaven? Are we so mean as to care for nothing but bare salvation? Every **COMPROMISE** with the world, everything that we **GAIN** by resisting the Holy Ghost, takes something from our **ETERNAL REWARD**, and makes the future vessel in the Great House less bright, less capacious, and less beautiful. Sins of **INFIRMITY** may be pardoned altogether; but sins of **COMPROMISE** will assuredly be reckoned for—**GRAIN** by **GRAIN**!

P.S.—It is now quite manifest to all that the **POPE** leans entirely and solely upon the **EMPEROR**. (Rev. xvii.) Should the Emperor once get the Rhine, and then be **CROWNED** by the Pope, it will be a most significant event indeed; reminding us strongly of Rev. vi. 2.

PUBLISHER'S NOTICE.

Several Clergymen and others to whom the "**VIALS**" have been lately introduced by Subscribers, have expressed their regret that they did not earlier know of the existence of such a publication. The Publisher respectfully suggests, that if each of the Readers of the "**VIALS**" would occasionally introduce the work to their friends, many new Subscribers would be secured, and it would be found that the Author's views are largely participated in by the educated classes of the present day.

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Torquay, Nov. 1st, 1867 (written in Oct).—PRICE 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW

DUBLIN:—J. ROBERTSON, GRAFTON-STREET.

AND MAY BE HAD, BY ORDER, OF ALL BOOKSELLERS.

ROBINSON, PRINTER, TORQUAY.

THE LAST VIALS.

* * REGISTERED FOR TRANSMISSION ABROAD.

THE HALF-GOSPEL OF THE AGE.

SUCH is the **GOSPEL** of the present day! The citizens of the Great King have sent a message after him, saying, "We **WILL** not have this man to reign over us." The King departed from the earth on the Mount of Olives, and left his servants behind to announce that he should come again and assume his kingdom. The proclamation was made, the world accepted it, and the "Kingdom of God" became an established phrase. The Sacrament of the body and blood of Christ was appointed as an earnest of the future kingdom, and of the return of the King. All promised well, but soon all became corrupted. The Author of Evil had long before claimed the kingdom for himself, and was determined not to yield it without one struggle more. But what was he to do? The future kingdom was officially proclaimed and formally accepted. How was Satan to counterwork this fact? He pondered over the difficulty, and formed his plan. "I will act," said he "on the **SELFISHNESS** of the human heart. The selfishness of man has no limits. He thinks that all things were created for himself. He thinks that the innumerable stars which shine over his head were created only to give **HIM** light. The little insect on the concave of the sphere thinks that the whole sphere was formed, with all that it contains, only that **HE** might see his

way in crawling from one end to the other of one little spot. What an instrument of power shall we find in that all-embracing Selfishness." The plan was formed, and operations began. He, first, persuaded the Christian world that the "Kingdom" was nothing more than a SPIRITUAL phrase—that it meant a kingdom set up in the hearts of Christians—a heap of thoughts—an airy kingdom made up of small ideas, while the Lord ruling those ideas was fulfilling and possessing his ultimate object as a KING. A king over the heart—what more could he desire? "Do you think that the Lord would concern himself about the literal monarch of the earth? Do you think that he cares for earthly splendour; or that he values the throne, the crown, and the sceptre of earthly sovereignty? Such an idea is CARNAL, unworthy of the Lord, and destructive of your own spirituality." Besides, it robs you of half your self-importance. It makes you no more than servants waiting for the coming of their lord, and keeping the palace in good order until he shall come. Throw off this servility of mind; be spiritual—be spiritual! You yourselves are the KINGDOM. Your hearts are the throne. The Lord desires no better throne, and despises the vanities of an earthly empire! But away with such carnal follies; and govern the world for yourselves, as the legitimate governors; the Lord will content himself with governing YOU in spirit; while you yourselves enjoy the honours and privileges of all external government, and of all visible splendour. Do you think that the Lord cares for the carnal dignities of the earth; or that he claims them for himself?" Cleverly argued, and dexterously pointed. The weapon is pointed at that weak spot of the breast commonly called "Selfishness." And the arguments are drawn from the dulness of the brain which cannot distinguish between Carnality and Earthliness. CARNALITY means a preference of bodily sensations to the joys of heaven, and is therefore sinful; but EARTHLINESS means no more than giving their

proper value to the things which God has created upon earth, and is therefore legitimate and divine. SPIRITUALITY, again, does not mean a heap of ideas, or a dream of shadows; but it means, following out the counsels of God in his appointed plan for the government of the world; following out that plan which unites all things to God, and God to all things. Is it CARNAL that the Son of God, being himself a man, should come down upon earth hereafter? That he should look round with wonder on the folly, and with indignation on the villainies, of the human race?—on its crimes, its miseries, and its madness? That he should say, “My own arm shall bring salvation, and my fury shall sustain me.” That HE should set all things right as a MAN working with God, where other men, working with the Devil, have set all things wrong? Is there anything CARNAL in this? On the contrary, it is the perfection of Spirituality: for it unites God with earthly things, and earthly things with God: whereas the ordinary preaching of the “Religious World” is even worse than carnal—it is DIABOLICAL! It separates the earth from God for ever and ever. It represents him as a frowning Judge coming down but once more—for a single day—coming down with fire and sword, like some cruel conqueror—to sweep away nine-tenths of mankind to eternal torment, to burn up the earth with fire unquenchable, and then to return to heaven surrounded by the GLORY of DESOLATION! This is the doctrine of the “Religious World,” invented by Satan, and palmed upon foolish men as the essence of Spirituality. “Make the most of this earth while you have it,” is the whisper of the enemy; “it will soon be burned up, and it is a pity it should be wasted.” “Think little of the earth as it now is,” is the whisper of the Holy Spirit; “for you shall see it again, renewed, beautified, and for ever.”

“We WILL not have this man to reign over us,” is the origin and secret spring of all the false gospels of

the age. Christendom has no objection to a distant God—no objection to a spiritual King. Nothing is more agreeable to a carnal man than to hear that the King of Heaven is only a SPIRITUAL King. “For then,” he says in his heart, “I can live as I like. I can manage the world as I please; I can draw the widest line between my religion and my pleasures. My religion is for a SPIRITUAL king who has no connexion with the earth; my pleasures are for the world and for myself.” His pleasures and his religion are two parallel lines. They run on for ever, without a possibility of meeting, until one fatal day both are cut short together by the hand of death. But true Christianity is no line parallel to the earth; it is an INTERSECTING line. Its first point is at the throne of God, and it descends with the declination of a sun-beam, till it meets the earth and throws its radiance upon all around. It comes from him who is to be Governor of the earth, and colours all things with the bloom and verdure of eternity. The Christianity of Christ bears witness to his presence as the universal Redeemer, redeeming the souls of men, and the hyssop that groweth upon the wall. Giving him an interest in all things, and giving all things an interest in him. Drawing no distinctions, making no exceptions, despising no littleness, shrinking back from no strength, but bringing ALL things into subjection to the obedience of Christ. Offering him to all creation, not as a relentless destroyer, but as an universal benefactor.

Solomon, King of Israel, was a type of Christ. The reign of Solomon was a type of the reign of the Son of God. Do you think it is a piece of mere idle history when the Scriptures tell us that Solomon was the WISEST of men—that he was wiser than Ethan the Ezrahite, and than Heman, Chalcol, and Darda, sons of Mahol. That he spake three thousand proverbs—full of worldly wisdom; “that he spake of trees—from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; and that he spake of

beasts, and of fowl, and of creeping things, and of fishes." Do you think that all this is merely a curious record which passed away from the earth along with Solomon himself? You are quite mistaken. It is a divine anticipation! It anticipates the Great King of whom Solomon was a type, and represents to us the FUTURE wisdom of another Son of David, far greater than Solomon. HIS wisdom, also, will be an EARTHLY wisdom. He, also, will deliver his thrice three thousand proverbs, full of worldly sagacity. HE, also, will sing his thrice a thousand songs. HE, also, will shew his understanding among the trees of Lebanon and with the hyssop on the wall. HE will deal with all the beasts of the field, and with fowls, and creeping things, and fishes—not to speak OF them, like Solomon, but to speak TO them, like God. "And there came of all people, from all kings of the earth, to hear the wisdom of Solomon." And all kings of the earth, as well as all their people, will hereafter go up to the same city—Jerusalem—to hear the wisdom of that greater Son of David, and to take lessons of POLICY both from his lips and from his government. All the animal and the vegetable world will be under his personal control, and superintended by him and by his appointed officers. The wisdom and the reign of the greater Solomon will not be bounded by the Euphrates and the sea, but by the ends of the earth.

We shall never understand the counsels of God as to this earth, until we fully understand that the reign of Solomon and Solomon's WORLDLY wisdom were only types of the future EARTHLY reign and WORLDLY wisdom of the brother of Solomon—the man Christ Jesus! This subject is indeed so vast, that it would require a treatise for itself. Solomon investigated all things. He ruled with consummate wisdom over Israel; he controlled all matters of state policy; he sat as judge, with a sagacity and knowledge of the human heart so beautifully displayed in the memorable case of the living and the dead infant. That case is

the most remarkable on record, both for WIT and for sagacity. He made treaties with foreign states; he built great cities; he set up the golden temple—the most gorgeous structure which the world has ever seen. His sleepless mind was not exhausted by all this. He went on to enquire into all the secrets of nature, both animal and vegetable. He was a king, a judge, an architect, a philosopher, and a MAN of the WORLD. Wise, active, and profound, he has left us in his Proverbs a compendium of all the wisdom and knowledge of the heart which the human mind could comprehend. Neither before, nor since, has any man equalled him in the quality of UNIVERSAL CAPACITY. He was capable of all things, and fitted for every emergency. Solomon was the representative of the UNIVERSAL FITNESS. He was also the representative of the Divine King. Fit for the world in all its departments—fit for every variety of life—perfect as a man of the world—he represented him who is hereafter to display the very same qualifications upon the very same spot—in Israel and Jerusalem. The brother of Solomon will also be a perfect MAN of the WORLD. With divine spirituality he will combine plain worldly wisdom. Spiritual with the Church in heaven, he will be earthly with the Church on earth. He will shew how heavenly spirituality and earthly wisdom can be united in the same mind without interfering with each other: how a man may be worldly-wise without being carnal, and heavenly-wise without being ignorant of the world. The two worlds have hitherto been far divided from each other. The wisdom of heaven and the wisdom of the earth could never meet in the same man without a struggle like the strife of light and darkness; and a mournful twilight has been spread over all the brightest minds of the people of God. But in the man Christ Jesus, the two wisdoms will meet in harmony—distinct from each other, and each pure and perfect in its proper sphere. The sun to rule the day, the moon and the stars to govern the night: heavenly wisdom

for heaven, earthly wisdom for the earth, but both equally DIVINE. The moon and the stars are as much natives of the heavens as the meridian sun. It is the misery of the "Religious World" that it has made a false unnatural separation between earth and heaven. The Scribes and Pharisees could not stir a finger upon the sabbath, but they could crucify the Lord of glory on a week day! This *very broad* distinction between DAYS has now been established between THINGS. There must be no union whatsoever between heaven and earth. It is prohibited like an unlawful marriage; but that very prohibition unconsciously proves the CONNEXION! You prohibit marriage between two persons, not because they are too remote in blood, but because they are too near; and the Pharisees of the world, in attempting to separate too much between earth and heaven, unconsciously bear witness to the near relationship of the two. But the PHARISEES themselves are ruined by the prohibition; for as they cannot give up the world, or unite it with heaven, they come to the same compromise as the ancient Pharisees. They keep heavenly things for the sabbath, and crucify the Son of God afresh upon the week day. The Pharisees separate earthly things from heavenly in order to keep down earthly things to the level of a depraved world; but God unites earthly things to heavenly in order to elevate the earth to the level of heaven. Which is the better design, let every one judge for himself.

As long as earth is separated from heaven by so broad a line, so long will all earthly passions be allowed to take their utmost range. Pride, avarice, ambition, and emulation, will acknowledge no restraint. They are made for an earthly state, and say, "The earth is given to us, and heaven shall not interfere until its proper time have come. It will be time enough to be heavenly when the kingdom of heaven shall be set up." Such is the language of a Pharisee. But in the mind of God there is no such limitation; no line is drawn

between earth and heaven. The Christian scheme is intended to bring heaven and earth into contact from the first, and so to prepare the world for that future kingdom which in due time is to be set up. Now is the season of preparation; the future kingdom is only the completion of the work.

For this purpose the word of God has been labouring, though in vain, for two thousand years. It proclaimed the kingdom of heaven from the period of John the Baptist, when he said, "Repent, for the kingdom of heaven is at hand." Then our Lord himself followed, bearing in his hand the laws of that approaching kingdom, that the world might not be taken by surprise. Can we suppose that the kingdom of heaven is an ABRUPT thing, suddenly and abruptly introduced in a single moment, when this dispensation shall have closed? There is no such abruptness in the ways of God. He kept Israel first in Egypt, and afterwards in the wilderness, before he introduced the kingdom of the law. He has kept the Christian world for so many years in the wilderness of the world, to prepare it by degrees for the kingdom of Christ. He leads on the world, and draws it out towards heavenly things, that the meeting between earth and heaven may not be sudden nor abrupt—that when the kingdom begins it may be a familiar friend, and not an unknown and hostile stranger. It is for this that all purely EARTHLY passions are forbidden under the Gospel. Pride, avarice, ambition, and revenge, those passions of a purely EARTHLY state—are condemned under the Christian law. Such passions belong only to an ISOLATED world. Supposing there were no world for man except the present, he would *then* have nothing to look to but his present interest; and he might be avaricious, and revengeful, and ambitious, in self-defence. The earth would be his estate, and he might manage it as best he could; but if the earth be no more than a part of a future HEAVENLY kingdom, *then* the passions of the earth are out of place, and

are to give way to the feelings proper to the future kingdom. The present no longer stands isolated and alone; it is drawn out to a celestial futurity. The light of heaven breaks in upon the darkness of the earth. It is first a gloomy twilight, then the day-break, then the morning light, and lastly the summer's day. The gradations of the natural day are transferred to the day of the Son of man. Gradual light in both breaks in upon unmingled darkness—beautifully arranged in the divine mind—miserably disarranged in the counsels of man. We cannot interfere with the course of natural light; we cannot call up broad day to dazzle our own eyes in the very depths of midnight; but we can interfere, by permission, with the light of eternal things. We can lay down the rule, that the earth is for earthly things, with an undivided sway, and that hereafter, in one hour, we shall rise from death and rush at once (bewildered) into the full light of heaven. Bewildered indeed should we be if such were the case; yet this is the plan of the Christian world. "Earth for the present, heaven for the future—earth by itself, first, without heaven, and heaven by itself, next, without earth." Midnight all the night, and mid-day precisely at the hour of sun-rise! A curious arrangement in any world, whether natural or spiritual! "Men love darkness rather than light, because their deeds are evil." Yet it is strange that they who call themselves Children of Light should be as fond, almost, of darkness as ordinary men. The natural man loves darkness for ever. The spiritual man, as he is *called*, loves darkness all through his life, and intends suddenly to fall in love with light the moment that he rises from the dust.

The grand design of God is far different from this. It is revealed to us in Scripture as all other truths are revealed—just clearly enough for any willing mind to understand; and just darkly enough for the carnal and unwilling mind to overlook. The CARNAL mind hates to mix earthly things with heavenly, because it

knows that the heavenly things will control the earthly and will reduce them to their proper level. It therefore makes a divorce, and calls that divorce, "Spirituality," like the Scribes and Pharisees—hypocrites. The counsels of God abhor such a DIVORCE. They recognise no disunion between earth and heaven. They recognise no such vile spirituality as that which pretends to disjoin heavenly things from earthly, and gives one hour of the day to the heavenly things, and the rest to the earthly. The counsels of God abhor such "Spirituality," and bequeath it to the Pharisees—along with their tedious prayers, and, PERHAPS, their "greater damnation."

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalm ii.) This is the grand original manifesto of HEAVEN. The promise of the grant is made, and the claim is immediately put in. The possession of the heathen, and of the uttermost parts of the earth is immediately demanded. We have before us the original grant, and the original claim founded on that grant. The 2nd Psalm gives us the grant, and the 18th Psalm gives us the claim founded on that grant. What more do we require? Must the words of God be reiterated, like those of man, before we can BELIEVE them? One word is enough; and yet we could find many more in every book of Scripture. The nations themselves, and the earth which they inhabit, are secured to the SON OF GOD by an indefeasible GRANT. They belong to him, both as an estate and as a kingdom. He is to rule them with a rod of iron, and to break (the refractory) in pieces, like a potter's vessel." All this is expressly declared in Scripture. There is no way of denying it but by blotting out the Word of God. Can Christian ministers be guilty of such high treason as to blot out the manifesto of the Great King? Oh! not for the world! We are incapable of such treason! But there is a cunning way of evading the proclamation without appearing to

blot it out. They write out another proclamation of **THEIR OWN**, and spread it skilfully **OVER** the divine manifesto. The manifesto is not blotted out—not for the world, it is only **COVERED**. You may cover a thing, but you must not blot it out.

Now, you will ask, what is this new proclamation invented by the ministers of Christ, and spread so carefully as to conceal the proclamation of God? It is as follows:—"Some time or other the whole world will be converted to Christ, just as Christendom is now. Perhaps **ALL** may become real Christians. As soon as this shall take place, the Lord will come down, spend one literal day of twenty-four hours in judging all mankind—being above one hundred thousand million persons! The next day he will burn up the earth for ever, and return to heaven in triumph. And so ends the history of the earth." Such is the proclamation which the ministers of Christ have spread so skilfully to cover and conceal the grand manifesto of their lawful **KING**. Not a word of it so much as hinted at in Scripture; every word of it the creation of their own brain, and, still worse, every word of it directly contrary to the Word of God! Where are the uttermost parts of the **EARTH**? Where is the throne of David on which the Lord is to reign over Israel **FOR EVER**? if he has but to pass but one day upon earth, and then to burn it up. How can he reign for ever on the throne of David, which was a **LITERAL** and **EARTHLY** throne? How can he possess the uttermost parts of the **EARTH**, when he is only to be a **SPIRITUAL** King? But above all, and worse than all, how can he rule the nations with a rod of iron, and break them in pieces, when he is not to come down until all the nations have been converted, *and made obedient*, and is then to go back the next day, taking the converted nations into heaven along with him? What time, what place, is left for the ruling or the breaking of the nations, if we adopt one particle of this new-fangled scheme? It reduces Scripture to a contradiction or an impossibility.

Either the Word of God must be untrue, or the word of man; for both cannot exist together. The men who call themselves men of God, have adopted by acclamation the word of man, and have branded the Word of God as unscriptural and absurd.

We are told that the SAINTS are to rule the nations, and that the dominion under the whole heavens is to be given to the people of the Most High. Daniel, in the Old Testament, and St. John, in the New, bear witness to this future design. But how can the SAINTS rule the nations, when all the nations are to be removed from the earth, and the world itself is to be burned up? Surely the saints do not rule the earth as it now is, or the unconverted nations. No one can contradict this as to the present or the past; and after the future conversion of the nations the Day of Judgment is to intervene, and to put an end to all earthly government for ever. No place nor time is left, under this scheme, for the promised kingdom either of the Lord himself or of the saints. And the word of man, founded on ignorance and conceit, overturns the Word of God, founded on an immutable decree—founded on those two “immutable” pillars which no blinded Samson shall ever overthrow.

We need not be surprised. It is only an outbreak of human nature. We ought rather to be thankful that they kindly grant us one day, and are willing that this globe should look on the face of the glorified God-man for even twenty-four hours! A last sad look indeed! but better than total deprivation. One would think that there must be hatred SOMEWHERE at the bottom of this false doctrine. The “Religious World” must either hate the Lord himself or the earth, since it will not allow the least intimacy between them both. Yet we cannot imagine that the “Religious World” can hate the Lord. And as for its hating the world, it shews its hatred by the most conspicuous admiration of all the world can give. As we have said before, it is human nature, under the mask of SPIRITUALITY.

Dreading the Lord's presence—loathing the thought of his interference, the Religious World has established a principle that everything earthly is carnal and unholy, not only in its actual form, but in its original ESSENCE. And how can the Lord have anything to do with what is carnal and unholy? He loathes the earth, and will only vouchsafe to look on it for one day that he may blight it for ever with his frown. Miserable untruth! The earth and all that it contains are holy and divine. They came perfect from the hands of the Creator. Man concerted with the devil to corrupt what God had created without corruption. And what man has thought fit to corrupt, he will not permit the Creator to restore. Because we have robbed the Lord, we are indignant to be told that he will ever vindicate his rights, and recover what our dishonesty has stolen.

It is for this that the HALF-GOSPEL scheme has been adopted by the acclamation of all sects and parties throughout Christendom. Popery and Protestantism, hating each other to the death, have met like HEROD and PONTIUS PILATE on one common ground—the destruction of the Lord of glory, or the glory of the Lord. Herod and Pilate crucified the Lord; the Christian world crucifies his GLORY. Pilate clothed Jesus in a mock robe of royalty; and the Religious World has clothed him in a mock robe as insulting as the first. What is it but mockery to speak of a King without a kingdom?—to speak of his ruling the nations when he is never to rule them?—to speak of his reigning on the throne of David, when no such throne is to exist for ever more?—to speak of his breaking the nations in pieces, while every nation is prospering in defiance of his laws? What is this but the MOCK-ROBE again: and the sceptre of reeds which professes to break down the nations, and yet is broken itself against the stony hearts of the world? Even an earthly monarch despises a kingdom in which he is disobeyed and defied by nine-tenths of his subjects. And do you offer to the King of kings the world AS

IT NOW IS as his proper kingdom, when the meanest man on earth would not be satisfied with such a kingdom—a kingdom of hatred, rapine, anarchy, and blood, while the TRUE kingdom of God is righteousness, and peace, and joy in the Holy Ghost? If he be a king, where is his fear? If he be a governor, where is his government?

We must, however, leave for the next opportunity any further remarks upon that base and selfish HALF-GOSPEL which is now universally preached, and in which the King of kings is made nothing but a CONVENIENCE for the selfish purposes of MAN. We must for the present try to finish with the first division of the subject—we mean the inseparable connexion between EARTH and HEAVEN—between the things of the world and the things of God. The HALF-GOSPEL of the age separates the two by an impassable barrier. It pronounces all earthly things to be carnal and unworthy of God. It gives so much of our time to the kings of heaven, like a “royalty” paid off an estate, and then reserves the chief rents of the property for ourselves. And this is the inevitable consequence of our unscriptural separation between the things of heaven and the things of earth; for if earth be separated from heaven, we can spare but little time from our earthly affairs to dedicate to the contemplation of things above.

But let us revert once more to the reign of Solomon as an exact representative of the reign of the Son of David. Solomon was the King of Israel reigning, in the name of God, over God’s chosen people. Yet he was at the same time the great PHILOSOPHER of the age—the man of science, of politics, and of songs—the improver of the soil, the patron of husbandry, the oracle of all EARTHLY wisdom. He was as worldly-wise as he was wise in the things of God, and he was a symbol of his divine half-brother, the man Christ Jesus. HE also shall reign over the same Israel, in the same Jerusalem. HE also shall bring all the treasures

of his wisdom from the treasure-house of heaven to the palaces of Jerusalem. He shall deal with all the affairs of the EARTH, not as God only, but as a MAN, as a king, a politician, a philosopher, and an improver of the soil. He will deal with the trees of the field, with the cattle, with fowls of heaven, and with the fishes of the sea. He will become the oracle of the world for all policy and wisdom, and supersede alike the false oracles of heathenism, and the false morality of Christendom. HE will sing a thousand songs of triumph when he leads the armies of God to the conquest of all nations. HE will be, in the strongest sense, a man of THIS world, though not a worldly man. HE will take into his hands all earthly things, and raise them up like a morning cloud, till they meet together on the heights of heaven, and borrow a thousand colours from the light of his countenance. He will convert the earthly fog into the celestial halo. He will SANCTIFY all earthly things by uniting them with heaven, and will make every earthly event a part of his dominion and his policy. Earthly government will be his GLORY; for it will be conducted in his name, and regulated by his principles. The fruits of the soil will be his GLORY, and so will the cattle upon a thousand hills; for all will be superintended by his wisdom. EARTH, under him, will be only a secondary HEAVEN, and the suburb of the grand celestial city. HE will shew the world that earthly things are in harmony with heavenly things, and that both, under him, are SPIRITUAL alike. He will unite heaven and earth in one; and what God has joined together, let not spiritualizers and false prophets PUT ASUNDER!

TO BE CONTINUED (D.V.).

P.S.—ROME has now been thoroughly seized and occupied for the future ANTICHRIST, whoever he may be, as the "VIALS" have been predicting these fifteen years.

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EDITED BY REV. M. BAXTER.

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Torquay, Dec. 1st, 1867 (written in Nov.).—PRICE 2d.

LONDON:

PUBLISHED BY GEO. J. STEVENSON, 54, PATERNOSTER ROW.

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